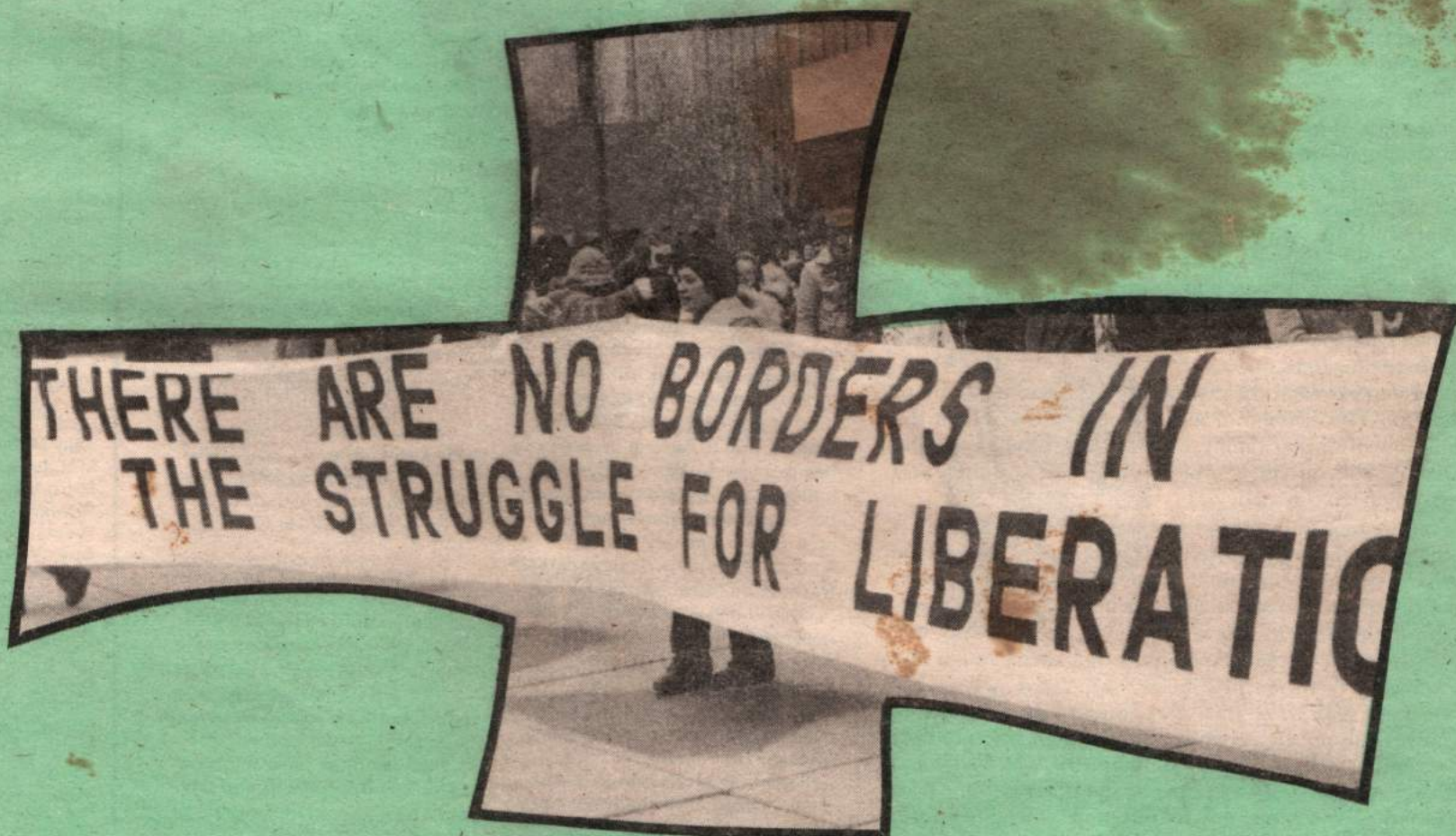


Focus on Women

Toronto

clarion

Volume V, Number 6, March 13, 1981.



editorial

You are looking at the *Clarion* women's issue. But that's not all it is. We put this issue together to honour and celebrate International Women's Day, but out of it has come a workshop that will ensure continuing coverage of this kind in the pages of the *Clarion*. We want to welcome the many new volunteers who joined us because they wanted to be a part of this issue.

The women on the paper's staff took the leadership in putting it together—choosing the story ideas and planning its production. But all of us did the work, and, in the course of that work, began to confront one another with the questions that arise when women and men, as feminists, work together in a collective. That too is a process which will continue.

The *Clarion* has four areas on which we focus our coverage: labour, community organizing, culture and sports, and personal liberation. Women are taking greater roles in each of these areas of social life, and we've tried to show that in these pages.

This issue is not the last word on feminism. You'll find a great deal of contradictory politics in these pages, and some enormous gaps in coverage. We hope that you'll find what you read stimulating, and will let us know what you want to see in the future. We also hope that the questions raised in some of these articles will spark debate, and that that debate will help to strengthen the women's movement in Toronto.

The issues around which women organize encompass virtually every aspect of our lives. Women compose 40 per cent of the workforce. Many are single parents whose wages or welfare cheques are the only support for the family. Women have fought to strengthen the trade union movement, to improve childcare, to humanize medicine and social services, and to end the violence—not just violence against women, but violence as the ultimate expression of the power relationships which govern this obsessively competitive, frightened society.

When "women's lib" raised its frizzy head back in the late sixties, a lot of women were working within leftist groups whose philosophies promised all our problems would be solved—after the revolution. We didn't buy it then and fifteen years later, we are building organizations that incorporate the changes we want now, not later. Yes, feminists want a new society. But women and men will fight for it as equal partners.

It was the women's movement that coined the term "personal politics," and no concept has been more important in bringing about social change on this continent. It seems hard to believe now, that only a few years ago it was possible to hear someone like Eldridge Cleaver cry out about the pain and oppression of the masses, who at the same time could remark, "The place of women in the movement is prone." But that's the way it was, and that's the way it still is, between men and women who are afraid to put the sacred preserve of personal relationships under political scrutiny.

Personal politics has also meant that women are learning how to overcome the way society sets us against each other: we are wary of the socially instilled competitiveness for men that can divide us in our struggle for dignity as women; we spend less time and money on making ourselves 'beautiful,' and more on overcoming the prudery that inhibits our appreciation and joy of our physical selves.

All we have gained in the last fifteen years stands in jeopardy. Women have always been a cheap source of labour for this society, whether in the home or in the workplace. Although over a million women joined unions since 1966, at best, only a third of us are unionized. Now, with a depression upon us, women are falling victim to the "last hired, first fired" syndrome. In the service industries where women are concentrated in low paying jobs, cutbacks in health care and childcare and other social services are forcing women back into the home to care for the sick, the elderly and the children—for free.

And it is easy to see what the depression means in the realm of personal politics. The election of a macho, ex-movie star in the U.S., and the rise of similar family worshipping, Bible thumping right wing in Canada, are direct attacks on the new authority and confidence women have gained.

Feminism threatens the very foundations of society, because it threatens the men who hold the reigns of economic and political power. It threatens them because it forces them to examine their own humanity—their love of violence, their ignorance of sexuality, of birth, of children, of illness and dying, of sympathy and love, and all the other human experiences that aren't tough and aggressive and can't be turned into money.

While we work with those men we consider our comrades, it would be naïve of us not to recognize that the men who hold the power, or wish they did, will try to annihilate us, physically and psychologically. Violence against women is on the rise. Rape is on the rise. Hatred of anything that is "different"—whether race, sexual orientation, or non-traditional lifestyles is on the rise. Poverty is on the rise. And war is on the rise.

But women, too, are on the rise. In this, and subsequent issues of the *Clarion*, we're going to be telling you how women are fighting back.



letters

To the *Clarion*:

I was very pleased to see your coverage of the police raids on the gay baths and the community response of 3,000 taking over the streets in our night of rage against police terrorism. As you point out it is vital for all the left and community groups to support our campaign, since everyone's rights are on the line and if they can do this to gays who will be next? Unfortunately I have to take issue with a number of points in the article entitled "Solidarity at protest, little violence". A number of points you attribute to me have been taken out of context or shifted in meaning. The main problem is your contention that the parade marshals were there to keep the demonstrators "in check" so as to prevent violence. This differs quite markedly from the perspective of the marshals on the demonstration. We saw our tasks as the following: to keep the march together through getting people to link arms, to make sure we proceeded to our destination, to prevent attacks from queerbashers, and to prevent people from being arrested. We were there to build on, and focus our communities' anger, not to put a damper on it. There was only a small amount of property damage caused by the demonstration, most of the trouble and violence coming from queerbashers who attacked the demonstration, and the police themselves through shoving, pushing and beating a few people over the head. When queerbashers attacked the demonstrators the police would always try to bust the gays or supporters who tried to resist these assaults. The real violence was from the police, particularly in the mass arrests of the night before. We had and have a right to our anger.

It is excellent that you have an

editorial on police repression and the anti-gay right wing. However, at one point you suggest that the mass raids have created a "new diversion" for the media away from the real struggles. There may be some truth to what you say, but surely this mass attack on gays is hardly a diversion. Rather the attack on gays from the state (through the police) and the right wing is a central part of the attack on all working class and oppressed people.

I hope you will continue to cover the issues of struggle raised by the gay movement and in the process learn more about us and our movement. Keep up the good work and let's try to improve it!

In solidarity,
Gary Kinsman
Toronto

To the *Clarion*:

The paper is getting better (as well as bigger) all the time. Here's my sustainer cheque; the ad on the last page of the February 14 issue was dynamite. Note that it's post-dated; otherwise, bouncy, bouncy ballie.

All the best,
Mark Golden
British Columbia

To the *Clarion*:

I have read Sue Vohanka's analysis of the recent hospital strike in you February 14th issue, and I feel a few comments are in order.

I am a delegate to Metro CUPE Council, and as head of the Council's Anti-Cutbacks Committee I was active organizing support during the strike, including the February 2nd rally at Convocation Hall.

In general I thought the article hit the mark, but I must take exception to the conclusion which characterized the strike as an unqualified defeat.

I think this is a narrow view which fails to take into account several important factors.

For one thing, most observers agree that the publicity the strike generated around the injustice of past arbitration awards will unquestionably result in a better economic settlement than the earlier tentative agreement (8.9% and 9.8% over two years and a major take-

away on sick leave).

It is also important to remember that the battle is not over: a Defence Committee has been organized, headquarters have been set up, and several actions, including rallies and "mobile" picket lines, are being undertaken. Scores of grievances have been filed by the union.

It is somewhat premature to close the book on the strike while the fight against reprisals is just getting

continued on page 6

Toronto Clarion

The Toronto *Clarion* is an alternative newspaper committed to progressive, social change. It is politically and financially independent of all political parties and groups.

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Clarion staff members are: John Biggs, Dennis Corcoran, Marty Crowder, Gerry Dunn, Mike Edwards, Lynn Goldblatt, Mark Golden, Judy Haiven, Larry Haiven, David Kidd, Marianne Langton, Sally McBeth, Bob McGowan, Tom McLaughlin, Alan Meisner, MargAnne Morrison, Elinor Powicke, Norman Rogers, Barbara Sands, Dave Smiley, Carl Stieren, Sue Vohanka, Paul Weinberg, Abie Weisfeld, Ted Whittaker and Ken Wyman.

The following people also contributed to this issue: Robert Block, Sydney Australia, Ted Hebbes, Brian & Charlotte, Alex Smith, Oscar Rogers, Topo Davis, Marilyn Murphy, Larry Black, Bernie Nellis, Eric Mills, Susan Weinstein, Warren Gribbons, Bart Krepps, Rhonda Sussman.

The Toronto *Clarion*
73 Bathurst Street
Toronto, Ontario M5V 2P6

WOMEN STOOD UNITED, WOMEN STAND UNITED OUR POWER WILL FREE US



Keynote speaker, Sue Colley, of the International Women's Day Committee and Action Daycare.



4,000 to 5,000 women, children and men gathered at Nathan Phillips Square preparing for the march.



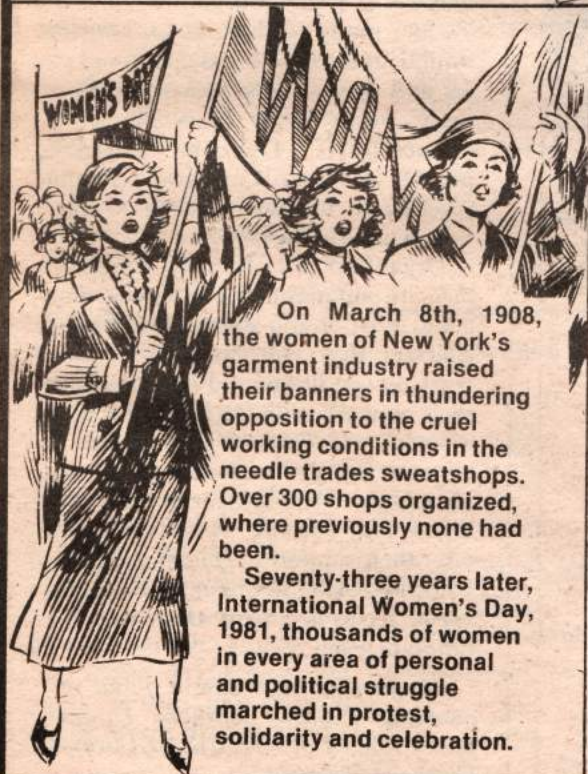
A wide variety of groups organized in the struggle for cooperation, awareness and liberation, marched to the enthusiastic music of an all-women's marching band.



The largest ever coalition united this year.



The march ended at Harbord Collegiate, where the fair was held. A great place for meeting friends and sharing interests.



On March 8th, 1908, the women of New York's garment industry raised their banners in thundering opposition to the cruel working conditions in the needle trades sweatshops. Over 300 shops organized, where previously none had been.

Seventy-three years later, International Women's Day, 1981, thousands of women in every area of personal and political struggle marched in protest, solidarity and celebration.



Later, a spontaneous gathering of 2,000 reclaimed the night. We demonstrated in front of Massey Hall where the right wing religious Renaissance group was meeting to try and push us back into the dark ages.



Men organized the day care providing exciting activities and warm cuddles.

New model proposed

Report spurs daycare push

by Pat Schultz

New drive was recently added to the campaign for universal, quality daycare. The boost came from a union sponsored commission which recommended that daycare, recreation, education and health care for children under nine be integrated in new family centres.

The commission, headed by broadcaster Laurier LaPierre, was set up by four Ontario teachers' associations. It studied the education and care of young children in Ontario for three years.

The Ontario Federation of Labour, the New Democratic Party and Action Daycare, an advocacy group of parents and daycare workers, have all expressed support for a closer liaison between daycare and education. Supporters say they would like to see these two further integrated with universally accessible and free services for children. Members of the daycare community have suggested a neighbourhood hub model: a community centre that would assist those caring for children in the home, providing emergency care when there is illness in the family, as well as providing childcare for shift workers and regular daycare. These centres would be run by boards composed of parents and staff, and funded by the government.

Advocates of this system are quick to point out that integration with education should not mean integration into the existing educational structure. Parents with positive experiences in daycare want to retain its best elements: parent control, a low ratio of children to staff, staff competent to look after very young children, and an emphasis on caring for the "whole child" — its physical, social,

cognitive and emotional needs.

Wholesale changes to daycare are required to alleviate the host of problems entrenched in the present system. There is a serious shortage of spaces, government funding is inadequate, and the quality of the care is sometimes poor. Seventy-five per cent of the costs are born by parents, and fees are often beyond their means. Centres are forced to keep costs as low as possible and this undermines the quality of daycare.

The only alternative is total government funding. People frequently express astonishment at the cost of daycare, probably because they are accustomed to children being looked after free of charge by their mothers. Admittedly, day care is expensive, but no more so than education. People accept education costs, understanding that families cannot teach children all the skills they need. But education should be perceived as a process that commences at birth, and can be facilitated by quality childcare.

Even with the considerable public acceptance of the concept of universal free daycare that exists in Ontario, the Conservatives are busy cutting social services. There is a push to return to the family, responsibility for caring for children, the sick and the aged. But the family structure that this presupposes is no longer the common reality of Canadian social life. Families in which both parents work, families that are dispersed, and single parent families simply cannot cope with cuts in social services.

What strategies have arisen from daycare advocacy groups to counter this trend and push toward a high quality,

universally accessible daycare system? The day care community has had considerable organizing success in the past but only when under attack.

In 1974 and 1975, for example, legislative proposals which would have undermined the quality of Ontario daycare were defeated. More recently, cuts in funding were blocked, largely through organizing efforts.

But organizing offensively — taking the initiative to change the entire funding structure — is another matter.

One factor which may precipitate a funding offensive is the ongoing unionization of daycare workers. Improving the extremely poor wages of these workers is going to substantially raise daycare costs. Corresponding subsidies will take care of poorer children currently receiving government assistance. But parents paying full fees will face a considerable rise in costs. A situation this extreme may spark a campaign for flat rate partial subsidization — an across the board government subsidy — as a first step toward subsidization. But there are pitfalls in this strategy. In most provinces where this type of funding is available, such as Quebec and Manitoba, it is accompanied by unrealistic ceilings on daycare spending, which limit the quality of the program.

The Ontario Federation of Labour is taking a different approach. Drawing on the experiences of previous campaigns for universal old age pensions and health care, the federation is urging its union locals to go after this at the bargaining table. The federation does not see this as an alternative to universal government-funded daycare, but rather as an interim

approach that could bring pressure on employers. Faced with paying the costs of workers' daycare, employers would start pushing for government funding.

The daycare community alone can't win this fight. Support is growing rapidly. Now it has to be organized.

Pat Schultz is a member of Action Daycare.

Creche staffers organize

by Jenny Lowell

Non-profit and commercial daycare workers in Toronto are organizing in an attempt to gain parity with their municipal counterparts.

Toronto workers who unionize will become members of the Canadian Union of Public Employees (CUPE), Local 2484. CUPE was selected because daycare workers do provide a public service and because daycare centres receive government funding, both directly and indirectly. The union is 250,000 strong with members across Canada.

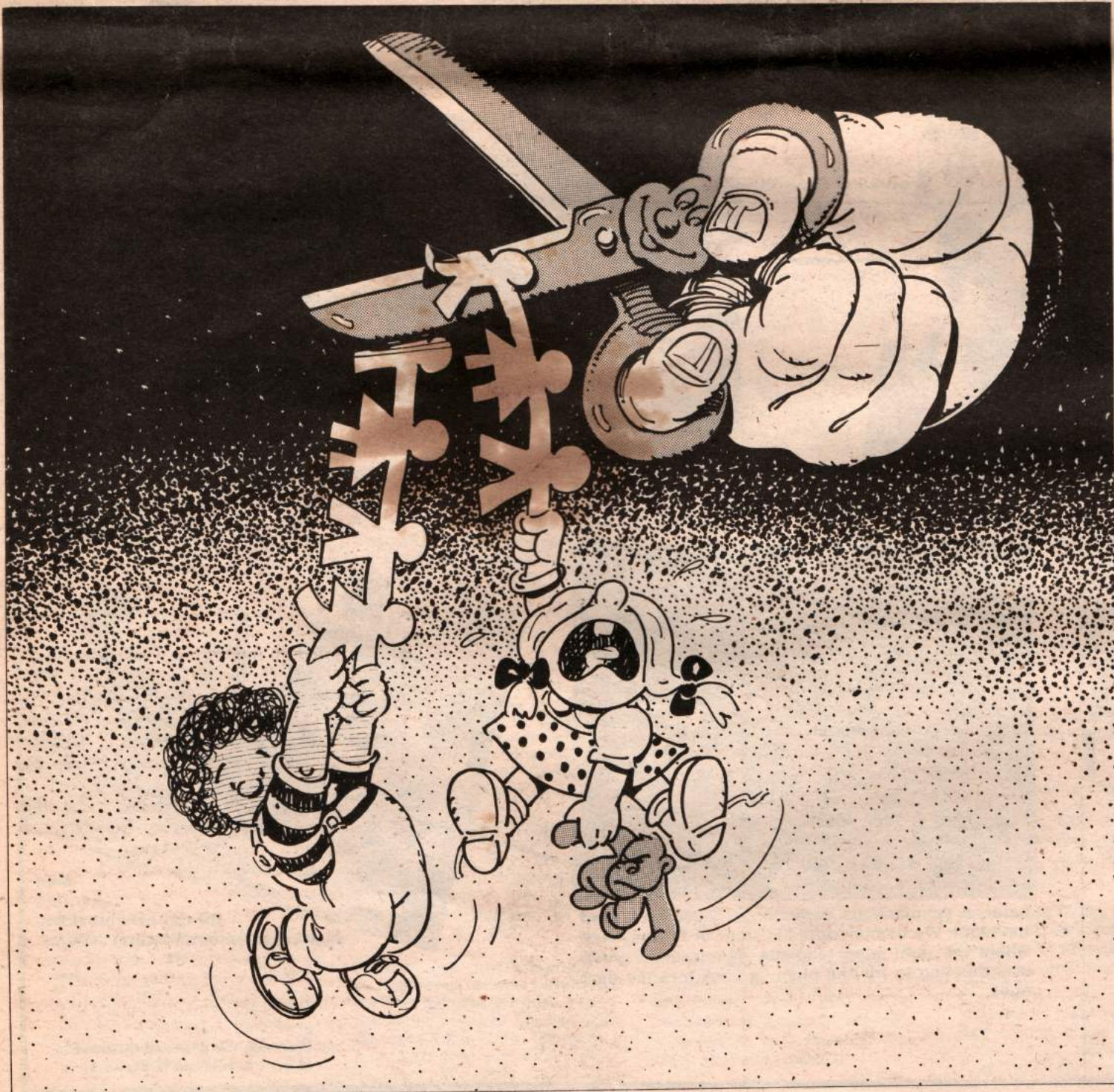
Differences in salaries and working conditions between the unionized municipal workers and non-profit and commercial workers are striking. In 1979, municipal workers earned an average \$11,000 annually while non-profit workers earned \$9,400 and commercial workers only \$8,000. Along with low salaries, non-unionized daycare workers received only minimal benefits: two weeks paid vacation and employer contributions to UIC and CPP.

Working conditions are abysmal. Daycare workers have to contend with broken equipment and staff shortages and often double as cooks and janitors. Problems like these contribute to the high staff turnover rate at non-profit and commercial daycare centres.

Toronto daycare workers are not the first to unionize. Two years ago, workers in Ottawa began organizing. Today, many of them enjoy benefits similar to those of municipal employees and they are one year away from wage parity with their municipal counterparts. Daycare workers, parents and boards in Ottawa fought together to increase funding to daycare centres in the city.

Organized members of Toronto's daycare community have far-reaching goals. First on the agenda is writing a contract that will improve salaries, working conditions and benefits. Like their co-workers in Ottawa, they plan to work with parents and boards to pressure the government into providing adequate funding for daycare facilities. The Toronto workers will also offer their support to similar groups in Ontario seeking to unionize. Free universal access to quality daycare is the ultimate goal.

For further information about organizing daycare workers, contact Jenny Lowell at 534-3165 or Carolyn Clarke at 762-4011.



More photos expose cops' dirty tricks

By Ted Hebbes

A report containing evidence of police infringements on the rights and dignity of citizens during and after the February 6 raids on four gay steambaths was presented to City Council February 26.

The report, compiled by Alderpersons Pat Sheppard and David White, contained quotes from those present during the raid, a 1979 brief on behalf of the gay community, and photographs of damage done to the baths.

The report also included photographs supplied by the *Clarion* of a subsequent demonstration showing that, contrary to the claims of deputy police chief Jack Marks, some police officers were not wearing identifying hat or shoulder badges.

ing the council's vote 11-9 in favour of recommending a public inquiry into police conduct during the raids to Attorney-General Roy McMurtry.

Although the vote was seen as a moral victory for gay activists, it carries no force of law. An inquiry of this kind would have to be set up by the provincial government.

The inquiry was opposed by Mayor Art Eggleton, who sidestepped to a chorus of boos and hisses from the 200-strong crowd that packed the city council chamber. "...as far as I'm concerned, a public inquiry will serve no useful purpose," he said.

When questioned by Alderperson Anne Johnston, Eggleton said: "A public inquiry is not private enough to protect the reputation of the found-ins."

Johnston countered by reading excerpts from the procedure of submitting evidence to public inquiries. The statute specifically states that evidence may be given in-camera and still be admissible. Eggleton lamely replied, "Well, I still don't think a public inquiry is private enough."

Mayor Eggleton was the only council member to speak against the motion. The other argument he put forward was that allegations of police misconduct will be brought out in court proceedings during the trials of those accused.

But alderpersons Sheppard, White and

Coalition takes aim at right wing bigots

by Rhonda Sussman

A gay and lesbian coalition formed to combat anti-gay crusaders — GLARE (Gays and Lesbians Against the Right Everywhere) — will hold a day-long workshop on April 4.

The workshops and cultural events will focus on right-wing organizations, such as the Ku Klux Klan, to inform people on how these groups work against gays and lesbians.

GLARE was formed several months ago specifically to fight anti-gay crusaders, such as those who were active during last fall's municipal election and those who opposed the proposed gay liaison committee with the Board of Education.

One group, so-called "Positive Parents", handed out leaflets listing the trustees who voted for the liaison committee and went on to say that those trustees

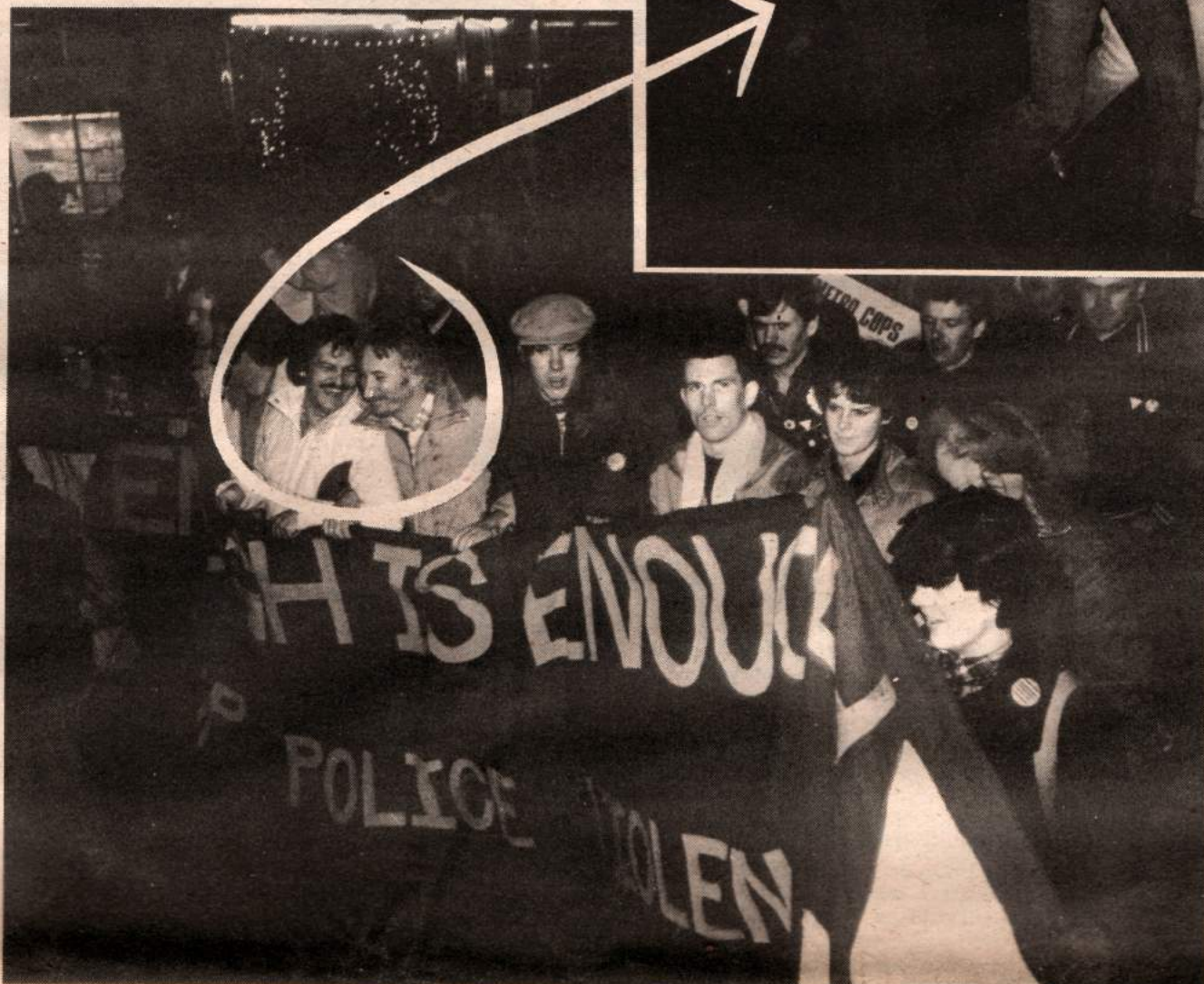
"voted to allow homosexuals and lesbians into your schools to seek converts from among your children."

In response, GLARE produced an informational leaflet on homosexuality which was distributed on Yonge street.

The leaflet explains why gays and lesbians want a liaison committee — among other things, to improve sex education, which should include discussions of feminism, sex-role stereotyping, and homosexuality rather than the current "mechanics of sex" approach.

As well, GLARE calls for an end to the harassment of gay and lesbian students, and an end to the "... possibility that a teacher could be fired just because he or she is gay or lesbian."

For further information on the April 4 event, contact GLARE at Box 793, Station Q, Toronto, Ont. M4T 2N7.



Clarion Staff Photographer

The rally in support of gay rights on February 27, 1981 attracted a wide spectrum of support from very diverse groups. But one group used the opportunity to arrest demonstrators.

The above photo shows two plainclothes police officers carrying the banner in the demo. The photo above it shows the same two officers arresting a demonstrator outside of 52 Division an hour later.

Also in attendance at the council meeting were two police photographers, who took pictures of the crowd of gay rights supporters. A contingent of uniformed police waited downstairs.

"A victory for the gays is a victory for all of us," said alderperson Joe Pantalone before the motion was passed.



W.M. Pipher

Lesbian bar shutdown prompts call for boycott

The Fly-By-Night Lounge, the only lesbian bar in this city that was open six days a week, was closed down February 9.

When she tried to open for business that day, says Fly manager Pat Murphy, she was told to "get lost" by Philip Stein, the owner of the Stage 212 Hotel, in which the women's lounge was located. "He has put us onto the street," says Murphy. "He eliminated five people's jobs on five minutes' notice."

Stein purchased the Stage 212 at the end of December, agreeing to let the Fly-By-Night continue to operate out of his hotel. But, according to Murphy, Stein insisted on interfering with the management of the bar. Relations deteriorated further when Murphy learned the manager of the strip-discotheque in the hotel had told a waitress at the Fly-By-Night that he "would give her the rape she needs."

Murphy doesn't think the recent bath raids triggered the closing, but she says it was "a product of the same mentality." Just after the raids, according to Murphy, Stein stated: "They were running bawdy houses and they got clipped. Big deal."

Stein, who is heterosexual, also owns the Quest, a gay men's bar on Yonge Street. Murphy and other women in the community are organizing a boycott of The Quest which they hope will be supported by gay men as well as lesbians.

The Body Politic

continued from page 2
into gear and the outcome is far from certain.

More important still, is to be careful not to underestimate the valuable political lessons the hospital workers learned in this strike — lessons that are perhaps less palpable than the immediate contract demands they were seeking, but are nonetheless crucial in arming them for the next round of the battle.

For example the hospital workers learned that their fight for a decent contract was necessarily a political struggle, too, against an unjust law backed by the power of the courts, the Labour Relations Board and the police. They are already applying this lesson in the provincial elections by conducting their own political action campaign, confronting politicians from the Tories, Liberals and NDP regarding the hospital strike.

A political struggle of this kind is a complex and often protracted process. We have only to recall the many "illegal" strikes, some successful, others viciously repressed, that finally won legal status for unions.

That's why I cannot agree with Vohanka that the strike was "a setback in the fight to ensure the right to strike."

The hospital workers' strike was one round in the battle to secure the right to strike for public sector workers. The courage displayed by the strikers in extremely difficult conditions will stand as an inspiration to others who will confront the no-strike law.

The strikers also learned who

their real friends were . . . and were not. The NDP, whose \$1-million election war chest was partly financed by the hospital workers' union dues, was deafeningly silent during the strike.

And the top executive of the Ontario Federation of Labour systematically ignored a resolution submitted by my local (CUPE 1582) and adopted unanimously at the November OFL Convention calling for "full moral and material support" for the hospital workers.

Nevertheless, as a result of initiatives taken by rank-and-file militants and local leaders, strong labour support was beginning to build, as evidenced by the 1,200-strong February 2nd rally, the scores of support telegrams and cheques from across the country, and the decision by the London SEIU hospital workers to vote on a sympathy strike.

Initial links were also developed between the women's movement and the labour movement with the International Women's Day Committee organizing a solidarity picket and speaking at the support rally.

As for CUPE itself, Vohanka tends to lump together the top officials, who did everything to undermine the strike, with the many hard-working leaders of hospital locals, CUPE Council volunteers and even some staff reps who put their jobs on the line — bucking Grace Hartman's "hands-off" directive.

The "Battling Grandma", as the press dubbed Hartman, did everything to scuttle the strike before it began, and gave it no concrete support once it was on. And she was quick to label it a defeat once it ended, in order to say "I told you so" to the workers, discourage further militant action and convince them that the only solution is to "change the government," i.e., elect the NDP.

Under the circumstances, the real question is not why did the strike collapse, but rather how were the hospital workers able to hold out for eight long days against overwhelming odds, including sabotage by the top executive of their own union.

The strike was a credit to the courage of the hospital workers and the tireless efforts of inexperienced local leaders, many of whom were



Grace Hartman

involved in a strike situation for the first time.

They received a quick education in basic organizational skills, and many new leaders emerged in the struggle.

This training, along with the political lessons learned, will be invaluable in the current fight against reprisals and the inevitable flare-up of the struggle to overturn the no-strike law.

Judy Darcy
Toronto

To the *Clarion*:

During the recent strike by CUPE non-medical workers the Ontario government along with the OHA, argued that the strike was "disrupting patients' services", "endangering patients' health", and so on.

But now that the workers are back, after setting the police and numerous strike-breakers on them, it has suddenly become perfectly legal for the OHA hospitals to disrupt those very same services by firing or suspending literally hundreds of workers — out of sheer revenge!

Where's the Ontario government and all those who expressed such noble concern for patients' services now?!

Those workers did not hit the bricks for frivolous reasons: wages and working conditions were so bad they were forced into it — by an uncompromising Davis-supported OHA.

Only the dead can fail to see that the Davis Tories and the OHA crowd are one and the same gang — bent on undermining workers' living standards and patients' quality of care!

Stan Dalton
Toronto

To the *Clarion*:

I am unhappy with one of the editorials in the last issue, dealing with the "crucifix controversy" at the St. Lawrence Health Clinic.

I'm not going to take issue here with the stance taken by the *Clarion*. My concern is that the editorial presented quotes from a Sister June on this matter and others, and as I recall dismissed

them, and her, in a rather snide way.

I met Sister June by taking a fertility awareness (or natural birth control) course she taught. By the end of the course I was thoroughly impressed by her competence and professionalism. I think she holds an administrative position at St. Lawrence Clinic, and know she heads up the Family Life fertility awareness programme at St. Mike's, training other teachers of the method. I got the impression she works very hard at difficult and demanding jobs, and came away with an unusual amount of respect for someone I'd met so briefly.

Ironically, in the same issue there was a box advertising an upcoming article on the greatest thing since sliced bread—fertility awareness.

I ask you to examine if the treatment of Sister June in the editorial was influenced too much by the

letters

'cheap shot' value of her being a nun dealing, in the best way she can, with abortion referrals.

Please withhold my name—somehow I don't feel comfortable having my method of birth control printed in the paper! (Thanks!)

Cindy Fortunata

Here at the *Clarion* we're all abuzz with the news of Prince Chuck's engagement to Lady Di. In fact, we spent all last night at the Wheat Sheaf planning our 32 page July Special Issue on the wedding.

Well, the beer flowed, and arguments broke out, naturally. Is Lady Di, as portrayed on the front page of the February 25 *Star*, a midget? One *Clarion* staff faction contended that a woman eight inches shorter than the prince could probably not be clearly discerned without the help of a light microscope.

Others argued that Charles was kneecapped between the shooting of that pic and the one shown on page A24, in which Lady Di looms at his side with the proportions of Christopher Lee. Mysterious, huh?

No sir, the *Clarion* is not about to be left out of the lemming press rush for hot stories about the blue blooded duo. How, for example, does Lady Di's uncle, Lord Fermoy, know, I mean really *know*, that Di is a virgin? What family perversity lies behind her father's assertion that as a baby Di was "a magnificent physical specimen"?

Is there any truth to the rumor that Charles, immediately prior to popping the question, surreptitiously slipped a finger into her mouth and checked her back teeth? Has Charles truly recovered from the recent death of his favourite race horse?

The answers to all these questions and much more you'll find in our special July Chuck 'n' Di issue. Buy it, If you don't, your grandchildren will hate you some day.

• • • • •

Our Journalist of the Month award goes to Eleanor Barrington of the *Globe and Mail's* Fanfare section, for erroneously reporting that luxury condominium 1 Park Lane is all sold out.

Camroost Group president David Feldman wrote in to Fanfare to set the record straight. "Unfortunately, prospective buyers seem to have read the story," wrote a peeved Feldman, "for since it was written, traffic at our sales office has dropped off with the predictable decrease in sales."

Gee, that's too bad. With more journalists like Barrington around, maybe we could put these developers out of business, and get back to building affordable housing in downtown Toronto.

I think she's on to a good thing. For the record, now: There's no condo space left in Toronto. Gone! Sold out! Not a single sunken bathtub or fur-lined kitchen to be had!

How's that, Dave?

• • • • •

It's joke time! Question: What do you get when you cross Nancy Reagan with Ronald Reagan?

Answer: A nuclear family.

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Cheap technology eroding women's work Job ghettos raided

by Sally McBeth

New and sweeping applications of micro-technology to work in women's traditional "job ghettos" will erode women's employment by at least 30 per cent in the next ten years, according to trade union leaders and researchers speaking at a Toronto conference of Organized Working Women held February 20-22.

"More than two-thirds of women in the labour force are in clerical, sales or service jobs," said Professor Dorothy Smith of the Ontario Institute for Studies in Education. "The new technologies impact on the areas of communication and information systems in governments and corporations which have been important in the increased demand for women's labour."

Smith said growing numbers of women entered the workforce during the fifties and sixties, at a time when government and corporate growth created more paperwork. Now, in a time of economic decline, government cutbacks and transfers of corporate capital to other countries, an army of office workers is being replaced by cheap, efficient, "in-

formation processing" technology.

"The job ghetto is going to get smaller," Smith said. "It is getting smaller already."

Micro-technology stems from the recent development of the silicon chip, a tiny computer component which can process the same amount of information as was previously handled by a computer the size of a warehouse. Digital wrist-watches and calculators that contain

them now often cost less than a wool sweater or a potted plant.

To office workers, silicon chips mean word-processing machines, the elimination of paper files, and "electronic mail"—sending and receiving messages through a video display terminal.

While the complete implementation of these concepts is still a few years down the line, the word-processing machine, which uses the television-like video display screen, has become commonplace in Canadian offices. Two or three word processors can do the work of 10 typists, according to the British Broadcasting Corporation documentary, *Now the Chips are Down*.

Cheap computers can also do the work of supervisors. "Micro-electronic technology can often be programmed to monitor work speed and possibly, quality of work in order to provide a continual source of information to management," said Canadian Union of Public Employees researcher Jane Stinson. This system is already in effect in Denmark, where women supermarket workers have refused to use computerized check-out machines equipped with "productivity



Dorothy Smith

monitoring" applications.

"You lose all the control you thought you had," said one Bell Telephone operator who experienced the first wave of information technology brought in by Bell during the late seventies. "They can record your errors, how many times you go to the washroom..." She added that automation at Bell has meant elimination of 40 per cent of the operators' jobs in Toronto through attrition or transfer.

Women attending the conference did not question the inevitability of technological change. "There's no way we can stop it," CUPE national president Grace Hartman told the conference. "But we as unions and society must control it."

Women are questioning the complete control that North American management assumes over implementation of technological change. "What would workers do if they had the control over technological research and innovation in the workplace?" researcher Stinson told women workers to ask themselves. More important, what could women with the protection of organized trade unions behind them do to control and make use of automation?

Many women argued that unions should bargain for job-sharing plans or a reduced work week with no reduction in pay, rather than accepting the massive undermining of union membership and bargaining power that would take place if automation replaces workers by attrition. "I know it will cut down on corporate profit," one woman commented, "but I can see looting and revolution with all this unemployment."

Stinson presented delegates with concrete examples of contract clauses which would define technological change, protect employees against layoffs and income reduction, and provide workers with advance notice on technological changes as well as training and retraining benefits.

"There should be a push to improve technological change clauses now," Stinson said. "It is often much easier to insert well-worded contract clauses on an issue that management doesn't consider important than to wait until it is vital and requires a tremendous fight."

But delegates from the 55,000-member Ontario Public Service Employees Union noted angrily that, under the Crown Employees Collective Bargaining Act of 1974, public employees are specifically denied the right to bargain over technological change.

"If more people go out on illegal strikes, maybe we'll get the right," said one woman. "In a situation like this we have to ask the question, 'is a strike illegal or is it moral?'"



Marty Crowder

VDT operator claims damage

by Barbara Walsh

A claim for compensation for cataract damage submitted in January by an Ontario government video display terminal (VDT) operator is now before the Workmen's Compensation Board.

It is the first claim in Canada for damage allegedly caused by VDTs. A Ministry of Labour study of VDTs at the *Toronto Star* in August, where four operators gave birth to children with defects, found no radiation hazard from the machines.

Darlene Weiss, employed by the Ministry of Transportation and Communications in Thunder Bay, operated a VDT from August 1978 to March 1980. She had an eye examination before beginning work on the machines, and had no problems at that time. She now requires surgery for removal of the cataracts.

Weiss has no medical or family history

that would account for cataracts. She is 40 years old, and "cataracts are rare in her age group," said Bob DeMatteo, health and safety co-ordinator for the Ontario Public Service Employees Union.

Weiss was examined by New York ophthalmologist Milton Zaret, who has been studying the ocular effects of microwave radiation since 1959. Zaret diagnosed Weiss' condition as "radiant energy cataracts caused by exposure to radiation from VDTs."

Zaret said in a telephone interview that similar damage has occurred to New York journalists and air traffic controllers, who use VDTs or other devices—such as radar—which have cathode ray tubes emitting low levels of radiation. An estimated 250,000 people in Canada now use VDTs, in banks, offices and newsrooms.

"Some of the first cataract victims

received compensation from New York workers' compensation authorities," Zaret said. "But succeeding cases were denied compensation."

Zaret's research funds were cut off when he began to produce experimental data establishing a link between microwaves from the machines and the cataract damage. "My problem is that I have seen people with symptoms, but I cannot get experimental data. There is a body of information on chronic low-level exposure to microwave radiation that people in the U.S. don't like to look at, but it happens to be accurate."

"In the Soviet Union, it's a compensable disease. The connection was made 10 years ago, and over 100 cases have been studied there. When a worker gets half way to this sickness, they take him out of that work."

On March 4, the New York State
continued on pg. 10

CUPE organizer fired Fingered by bedpan spy

by Doug Smith

The use of spies to infiltrate and disrupt unions is a practice which most people think belongs to a brutal—but completed—chapter in the history of the labour movement.

But this January workers at a

Winnipeg nursing home came up against the union organizer's old nemesis—the Pinkerton agent.

Last summer nurses and nurses' aides at the privately owned Heritage Lodge nursing home began to organize into the

Canadian Union of Public Employees.

Management adopted the usual anti-union tactics. They announced a surprise pay raise the day before a union meeting. They told workers they would lose certain privileges if they joined the union. And management sent the director of nursing to a union meeting. The CUPE representative had to ask her to leave.

On September 15 events took a dramatic turn. The owners fired Lil Malcovitch, a nurse who had been one of the key supporters of the union. Malcovitch had been fighting for better wages for the nurses' aides during the five years she had worked at the lodge.

The owners claimed Malcovitch had been organizing the union on company time. Most union members, however, believe that management got rid of

Malcovitch in an attempt to scare people away from the union: she was fired the day before the final pre-certification meeting was to be held.

CUPE launched an appeal with the Manitoba Labour Board to try to get Malcovitch reinstated. At the board, the workers learned just how far management was prepared to go to defeat the union.

Management called as a witness a woman named Terry Adams. She had worked as a nurses' aide at the lodge for three weeks, during the organizing drive. On the stand, she told the board that she'd been hired from a Hamilton security firm to do a health survey.

As a part of that survey, she had written daily reports which mentioned all union activities.

Adams produced four pages of reports at the hearings. They all dealt extensively and exclusively with Lillian Malcovitch and

working women

union activity. The reports claimed Malcovitch had approached Adams about the union during working hours.

Malcovitch disputed the accuracy of the reports. However, the labour board chose to accept Adams' testimony and upheld the firing.

Management claims that Adams was not hired to spy on the union, but CUPE representatives dispute this, pointing out that Adams attended a union meeting one night. CUPE organizer Maureen Morrison says she believes Adams was there to report on who attended and on who the union officers were.

Adams told the labour board she was hired from a security firm called Ken Co. In fact, she is licenced with the Manitoba attorney-general's department as a private investigator for the Pinkerton detective agency. Ken Co. is one of several names under which Pinkerton's of Canada operates for security reasons.

The Pinkerton agency has a black record of subverting and disrupting unions, dating back to the 1870s. At that time, a Pinkerton agent joined the Molly Maguires, a secret society of coalminers in Pennsylvania.

The agent became an officer of the Mollies, and began advocating acts of violence against management. He then turned many of the members in to the police.

During the Homestead strike in Pennsylvania in the late 1800s, 300 armed Pinkerton agents attacked strikers, killing seven of them.

More recently, Robert Pinkerton, the grandson of the agency's founder, has said that spying on unions "is a phase of our business we are not particularly proud of, and we're delighted we're out of it."

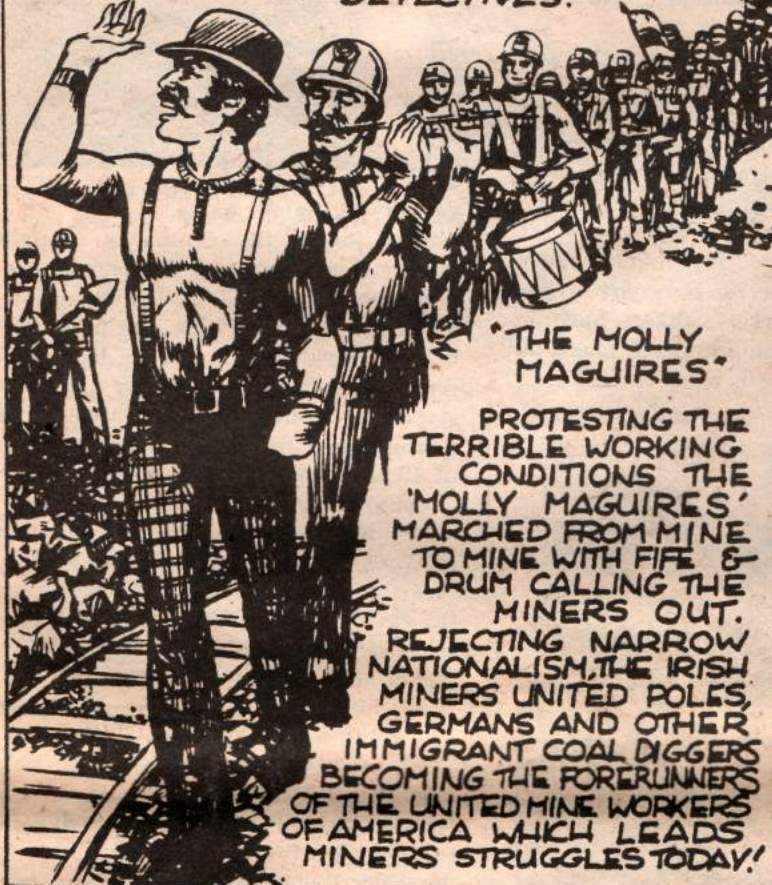
But it seems clear that Pinkerton's is still involved in union busting. And the use of spies appears to be increasing in Canadian labour struggles.

During the recent Radio Shack strike for example, the company hired people to work in the warehouses, and paid them extra to inform on the union.

The Winnipeg case highlights many of the problems of privately-owned nursing homes, where managements try to cut as many corners as possible to increase profits. Management appears to be more interested in spending the money they get from the provincial government to fight unions than to provide decent care for the residents.

Spotlight on LABOUR HISTORY

100 YEARS AGO 10 YOUNG WORKING-CLASS MARTYRS DIED ON THE GALLOWS IN PENNSYLVANIA FRAMED ON FALSE MURDER CHARGES BY CROOKED PINKERTON DETECTIVES.



"THE MOLLY MAGUIRES"

PROTESTING THE TERRIBLE WORKING CONDITIONS THE 'MOLLY MAGUIRES' MARCHED FROM MINE TO MINE WITH FIFE & DRUM CALLING THE MINERS OUT. REJECTING NARROW NATIONALISM, THE IRISH MINERS UNITED POLES, GERMANS AND OTHER IMMIGRANT COAL DIGGERS BECOMING THE FORERUNNERS OF THE UNITED MINE WORKERS OF AMERICA WHICH LEADS MINERS STRUGGLES TODAY!

Fast food McUnion

Workers at a McDonald's outlet in Shawinigan, Quebec were awarded union certification in mid-February, but the franchise owner is battling the union as fiercely as the company has fought unionization attempts elsewhere.

The 110 employees at the Shawinigan franchise, members of the Confederation of National

Trade Unions, were awarded the certification a year and a half after they filed their original application.

The lawyer for the franchise owner said he is challenging the union accreditation on grounds that management personnel have been included in the bargaining unit. His appeal was filed in early March.

According to the lawyer, McDonald's Restaurants of Canada has "no direct economic interest" in the appeal. But a McDonald's representative in Toronto said the outcome of the appeal will definitely have repercussions on the firm's activities elsewhere.

A representative of McDonald's U.S. headquarters has told reporters the chain is seriously concerned about the developments in Shawinigan.

The new union is one of the first among employees of McDonald's 6,500 outlets around the world.

A spokesperson for the CNTU in Montreal says the union has organized a number of other McDonald's outlets in Montreal, Quebec City, Drummondville, The Eastern Townships and the Bois Province France area of Quebec.

However, he adds, workers in those areas are waiting to see what happens to the Shawinigan certification before they officially ask for accreditation.

In other cases where unions have been certified at McDonald's outlets, they have been unable to negotiate a first contract. The company has beaten back other unionizing attempts by making drawn-out legal challenges to certification bids.

Fast food workers are one of the largest unorganized, low-wage groups in the country. The McDonald's chain employs at least 30,000 people in Canada.

Welfare moms consolidate— This group's got guts

by Barbara Sands

"My god, there are about 75 women in there!"
"Our daycare has 30 kids upstairs!"
"Did we bring enough coffee?"

So began the Family Benefits Work Group annual meeting at the 519 Church Street Community Centre. The group, which started in 1978 as a coalition of sole support mothers and social service workers, drew mothers from all over Toronto on February 28 to plan a democratic structure for the group and review strategies for furthering the struggles of women on social assistance.

Vera Honisch, a mother on family benefits, said she had never been out to a meeting like this before. "Some of the things I can't follow, but there are some very good speakers here and that's important. The newcomers need to learn more. Everyone seems very warm and involved or wanting to get involved. Generally, people you don't know aren't this warm toward each other."

In the past, the activities of the group tended to change according to each woman's individual need or interest. An important objective of the meeting was to talk about a united effort, consistent strategies, and a democratic structure. The women divided themselves into four workshops to discuss and amend by-laws in a move to plan for achieving everyone's goals through working together.

Nine mothers on social assistance were elected to the board of directors, along with six women who have skills and resources as organizers. An

Organizing committee was struck to expand membership and form links with other women's groups working for social change. Members were also chosen for the Visiting Committee, which pressures politicians, the Budget and Finance Committee, and an information committee which puts out *Moms Organizing Moms*, the group's newsletter.

The group has had some major successes, the most recent being the Christmas drive for children's coats this past winter. It also works to effect policy and legislative changes governing educational and social assistance institutions which put up obstacles to women attempting to achieve self-sufficiency, economic independence and dignity. The group has lobbied against and drawn public attention to the conditions in which sole support mothers are forced to live: their poverty, the infringement of their human rights, and their lack of access to daycare, education and employment and housing.

"I came to this meeting cold," said Karen Esdelle, a single mother who has had a very hard time getting family benefits. "I read the newsletter and I've always been supportive from the sidelines. The workshops were a genuine move. Strangers came together here with only our lifestyle situations in common. Anyone walking in now would feel we've all been working together for a long time. There's strength and closeness here. This group's got guts!"

For more information about the Family Benefits Work Group, call 924-4646. Ask for Family Benefits.

Equal op for non-traditional jobs Can't ignore equal pay

Stories by Sue Vohanka

To get rid of female job ghettos, women need equal opportunity programs, but they also need equal pay for work of equal value.

That was the consensus from two workshops at the Organized Working Women conference on women and employment on February 20-22.

Equal opportunity, through affirmative action and job quotas for hiring women, will allow some women to get jobs that have traditionally been done by men, but won't do much to get rid of the traditionally low-paid job ghettos in which most women work.

On the other hand, equal pay for work of equal value by itself won't overcome the reluctance of employers to allow women access to jobs which have traditionally been done by men.

As Margot Trevelyan told a workshop on equal pay, "We should be saying yes, we need affirmative action and equal opportunity, but we also need equal pay."

Trevelyan, a founder of the Equal Pay Coalition, outlined the main reasons why the work women have done has been paid less than men: the assumption that women worked for pin money rather than out of necessity, and the belief it was all right to take advantage of things which women did "naturally," like caring for children, boring and repetitive work and work requiring manual dexterity.

"Women's work was low paid not because of the kind of work women did. The main reason women got paid less than men is because they were women," she said.

Ontario was the first province to make it illegal for companies to pay different wages to men and women for the same work, when the government passed an equal pay for equal work law in 1951, Trevelyan said.

However, she added, because most women work in female dominated job ghettos, "to the vast majority, the legislation made no difference whatsoever."

From 1972 to 1978, she pointed out, the wage gap between men and women actually increased. And between 1974 and 1976, the total amount which all provinces awarded to women under equal pay for equal work laws was only \$660,000.

The existing equal pay laws are far too limited, Trevelyan said. She explained that because the law only deals with equal pay for substantially the same

work, women have no recourse if they are being paid less than men—even when they are doing work which requires more skill, training and effort than men—if the jobs are different.

"Jobs don't get paid for their value, they get paid the minimum employers can get away with: the labour market value," she said, adding that if jobs were paid according to their value, daycare workers would be earning substantially more than \$9,000 a year for caring for children.

Trevelyan added that equal value laws in themselves will not change the situa-

tion overnight. "But it helps some women, and also helps in collective bargaining."

In the meantime, she said, unions can work toward equal pay when they negotiate collective agreements, by bargaining for across-the-board rather than percentage wage increases, and by adjusting job categories to bring groups dominated by women up to higher wage levels.

While women at the conference were all agreed on the need for equal pay for work of equal value, many regarded af-

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Quebec acts, Ontario stalls

While Ontario's Tory government continues to insist that laws ensuring equal pay for work of equal value can't work, equal value laws have already won million dollar settlements for women in Quebec and at the federal level.

On February 28, the Equal Pay Coalition brought representatives of the federal and Quebec human rights commissions to Toronto to talk about how they're managing to enforce a law which the Tories say is impossible.

Claude Bernier, acting director of complaints and compliance for the federal commission, described the recent precedent-setting case which awarded \$2.4 million to 400 female parliamentary librarians after finding that their jobs were of the same value as higher paid male parliamentary researcher historians.

Bernier said that when the federal equal value law was passed nearly three years ago, she was initially discouraged by the skepticism she met from employers. They told her that trying to com-

pare different jobs is like comparing apples and oranges.

"After a week of deep depression, I began to think that maybe it is possible to compare apples and oranges. Nutritionists do it all the time. The most important thing is to decide to do so, and then find a way."

Bernier acknowledges that implementing equal value legislation is difficult and very technical, because it means using job evaluation systems to measure the skills, effort, responsibility and working conditions of different jobs. "I will never argue with anyone who says it is difficult. But it is feasible."

And she added that equal value will cost money, because it aims to narrow the large wage gap between men and women workers. "However," she said, "the country will not go bankrupt because of equal pay legislation."

Bankruptcy seems like a small danger, given the very limited number of equal value cases that have been investigated both in Quebec and at the federal level.

Bertrand Roi, the director of investigations for the Quebec Human Rights Commission, has investigated all complaints involving equal value since the Quebec law was enacted five years ago.

According to Roi, "There has been a surprisingly small number of cases brought to our attention in Quebec in the last five years. We've had maybe 15 or 20 cases, which is nothing when you're talking about five years."

He described one investigation which the commission did in the Quebec tobacco industry three years ago, as an example of the problems there can be trying to implement equal pay for work of equal value.

The industry employs about 5,000 people in Quebec, half of them women, Roi said. The union had asked if there were disparities in pay. The commission and the union agreed to work toward as many improvements with as little litigation as possible.

The commission investigated, and

continued on page 10

**working
women**

60 women in IAM campaign for quota

Women workers at Fleet in Fort Erie are waiting for a human rights commission decision which they hope will set up an affirmative action program at the plant.

Their fight for equal opportunity started in earnest a year ago, when there were 500 people at Fleet, and only 35 of them were women.

"Women carried the ball during the war," said Carol Hamell, who has worked at Fleet for four years. "We started asking, why can't we have women working there now?" At present, there are 900 employees at Fleet, and 60 are women.

The women, members of the International Association of Machinists, decided to organize a rally last July. "We put an ad in the local paper, asking women who had applied at Fleet, but not hired, to come out. Two hundred women turned up," Hamell said, speaking at a workshop on affirmative action at the recent Organized Working Women conference.

The women had not been hired because of their sex and their age. Eight of them decided to file discrimination charges against the company.

The human rights commission decision on the case is expected in mid-March. Hamell and the other women are waiting, and hoping the commission will force the company to set up an affirmative action program.

Hamell is convinced that affirmative action programs must be legislated. "A lot of corporations just will not do it voluntarily if it costs money. It has to be put into our union contracts."

She added that if such programs are to be effective, quotas on hiring women have to be set, and they have to be achieved within set time periods. She said she doesn't think a 10 per cent quota for hiring women, as was implemented at Stelco in Hamilton after a strong union campaign, is high enough. "We want review, and we want this thing to be ongoing, to be working," she said.

How are the men at Fleet reacting? "They're very supportive," Hamell said. "We're educating the people, and basically we have their support."

Radiation hazard

Job safety hypocrisy



Going blind: video display terminal and keyboard.

by Sally McBeth

Employer concern over dangers at work is being exercised selectively against women who want non-traditional jobs, according to occupational health specialist Marianne Langton.

Langton told a workshop at the recent Organized Working Women's conference that at the same time as employers exclude women from non-traditional jobs to protect them from "reproductive hazards," the same dangers are played down in women's traditional workplaces.

Langton said at Ontario Hydro, women of childbearing capacity were excluded from about 2,000 jobs in nuclear plants because the jobs involve exposure to radiation at levels higher than those allowed fertile women by the Atomic Energy Control Board.

And at a battery plant run by General Motors in Oshawa, one woman has had herself sterilized to keep her job.

But, Langton said, in traditional, low-paying women's work settings, such as the office, where women are increasingly concerned about low-level emissions of radiation from video display terminals, employers "try to ignore it, shove it under the rug."

"The company's assumption is that it bears no responsibility for cleaning up radiation levels in the workplace. The attitude is, 'It's your worry. We give you the choice of quitting or transferring to a more routine job and taking a pay cut? Some choices!'"

Langton said the underlying social assumption of employers is still that pregnant women can afford to, and ought to be, at home knitting booties. "The notion that childbearing and work are exclusive have allowed those who make safety standards to ignore dangers to women. For example, chemical standards do not take into account effects on the fetus," she said.

But she also stressed that while certain work environments pose a special danger to the fetus, reproductive hazards are by no means the exclusive preserve of women. "Sperm is very delicate and more vulnerable than the ova, (or egg), because it is not protected deep within a body cavity." She showed a film, entitled *The Song of the Canary*, which documented the discovery by an entire department of male chemical workers in California that they had all become sterile.

"Some unions fight for men and women who want to have children to transfer to safe jobs at the same pay. And in the U.S., a coalition for the reproductive rights of workers has been formed," she said.

Marianne Langton is a member of the Toronto Occupational Health Resource Committee, at the Injured Workers Consultants Office, 717 Pape Ave, Suite 300. This group provides information on questions of occupational health and safety.

VDT operator

from page 7

Workmen's Compensation Board ruled in a landmark decision that chronic exposure to microwave radiation killed a telephone company employee. Samuel Yannon worked for eight years as a supervisor of relay equipment at the Empire State building. He developed symptoms of accelerated premature aging, and died in 1974.

"Forty years of aging were kaleidoscoped into the last 10 years of Samuel Yannon's life," said Zaret, who gave expert testimony at the hearing. Yannon's symptoms were loss of memory, lack of co-ordination, cataracts and problems with hearing.

"The effect of chronic exposure to the lens of the eye is that the lens becomes opaque," Zaret said. "There are other effects to neurological tissues: the transmission of electro-physiological data to various parts of the brain and body are interfered with, causing behavioural ef-

fects. There are other effects related to damage to membranes.

"Hopefully, tightening up of standards will happen properly and quickly, as a result of this case. I have suggested all along that there be different standards for different usages. The biggest users are defence departments and intelligence agencies, air traffic controllers and VDT operators. Then there is the household use of microwave ovens. There is a need to protect the sick, the old, the very young and people on medication, all conditions which enhance the effects of radiation. We should have a multi-tiered standard."

Zaret says research should be encouraged and that VDT operators should be given regular eye checkups as an early warning of cataract damage.

Bio-medical engineer Denis Beatty, of McMaster University faculty of engineering, is attempting to obtain public and private funding for a study of the ocular effects of microwave technology.

Ontario behind in equality laws

from page 9

found that in many cases, men's and women's jobs were equivalent according to the job evaluation system, yet women were earning up to 40 cents an hour less than men. Roi estimated that it would have cost the tobacco companies about \$800,000 per year to increase the women's wages so they would equal the men's.

At that point, he said, the situation became strained. The commission decided to wait for complaints from some of the underpaid women before taking further action.

"It's been three years, and there hasn't been one complaint," Roi said. "There's some lesson to be learned from that. Maybe it's because of the women's fear of retaliation."

He added that there have been

changes in the industry's wage rates during those three years, although they haven't become equal, as he would have liked.

In another case, he said, the commission was unable to settle a complaint from 12 women who said they had been laid off, although men who had less seniority than they had not been laid off.

"We wanted to go to court," Roi said. "But without consent to prosecute from the complainants, there was nothing we could do. They said they didn't want to antagonize their co-workers—and that is a very common response. They did not want to antagonize their husbands, their foreman, and so on."

Roi said the commission should have been able to deal with more cases. But, he added, "In Quebec, we have had success stories."

Equal value laws

from page 9

firmative action and job quotas for women as a more controversial issue.

"For years, unions have agreed to affirmative action programs—in principle," Frances Lankin told a workshop on affirmative action.

"I don't think we've moved very quickly in the labour movement to do very much. Quotas and seniority are really difficult issues in the trade union movement," added Lankin, who is equal opportunities co-ordinator for the Ontario Public Service Employees Union.

After discussion, the majority of women in the workshop agreed that while unions can work toward quotas as part of their contracts, quotas must also be legislated to provide opportunities for the 82 per cent of working women in Ontario who are not unionized. There was agreement that employers will rarely set quotas voluntarily.

Lankin outlined several features which good affirmative action programs must include. The first is input from employees, and their unions where they exist.

"A series of initiatives negotiated in the collective agreement is probably the best way," she added. They must ensure that women have access to all jobs, both through hiring and through promotion.

Fair job evaluation programs are also essential, Lankin said. "Most of the present job evaluation programs undervalue work that is traditionally performed by women," she said.

For example, many programs give little emphasis to the manual dexterity required in office jobs which women do, and much emphasis to how heavy an object a person can lift.

Job design is also important. "Women moving into non-traditional jobs are often barred from getting into them by re-

quirements, such as weight lifting. Many jobs can be changed in design to allow women to do them," Lankin said.

Programs also have to be clear about their goals, she added. "A program has got to determine the areas where women are underrepresented. We have to do some programming to get women into those areas, and we need to set realistic goals and timetables to meet these goals. We need to include outreach and recruiting as well as in-house training."

Lankin said it's crucial to understand how the principle of seniority affects affirmative action. Many employers point to seniority clauses, claiming they can't do anything to improve job opportunities for women because of seniority.

Lankin points out that unionists must not let employers divide their ranks by claiming seniority clauses prevent affirmative action. Instead, unionists should remember that the problems have been caused by employers who have systematically discriminated against women for years. "We must keep that clearly in our minds, and not allow it to create tension and division in our own ranks."



Going against the grain

A sister in Brotherhood

by Sue Vohanka

Since Nancy Bayly decided to learn to be a carpenter, she's wound up learning a lot of other things as well.

She's learned how difficult it is for women to get jobs in the trades, what the barriers are which prevent more women from learning the trades, and how reluctant the craft unions are to encourage women in the trades. She's been asking a lot of hard questions about the effectiveness and results of current government programs aimed at training women to do non-traditional jobs.

But she's also learning to be a carpenter.

Bayly is a member of the International Brotherhood of Carpenters and Joiners. She's completing her first year of a four-year apprenticeship as a carpenter. Since last September, she's worked at the Gulf oil refinery in Mississauga, putting up scaffolding.

First, there was the matter of dealing with her own apprehensions about going to work on a construction site. Before she started her first construction job, Bayly said in a recent interview, "I had nightmares. I woke up every hour on the hour with some terrible new nightmare about what was going to happen to me. My feeling was that people would be so nasty to me that I'd leave. When I got on the job, though, it was very different from that."

More than encouragement or hostility, what Bayly had to face was endless curiosity. "Every job I've been on, everybody is surprised. Sooner or later, every person on the job is going to ask me, why did I decide to be a carpenter, and am I really serious? Most people can't believe it."

But perhaps the most frustrating aspect for Bayly has been the reluctance of most of her co-workers to treat her like any other apprentice carpenter who's learning the ropes.

"I find that on every single job, what always happens is they always give me the easiest job. Consistently. I've been at Gulf for almost four months, but it's still a big fight for them to let me do what my job means I'm supposed to do," Bayly says.

She acknowledges that the job happens to be dangerous. Putting up scaffolding means that carpenters are climbing heights of up to seven or eight storeys, and Gulf doesn't bother enforcing safety regulations.

Nevertheless, Bayly didn't expect that to mean that she'd be treated differently than the men. The first day on the job, however, Bayly was told she'd be staying on the ground for the duration of the job.

Bayly successfully fought that attitude, only to learn that the men who've sup-



Nancy Bayly at a recent conference of Organized Working Women.

ported her often come under fire for not behaving like gentlemen. "I'm working with someone who's been very good, who lets me do as much as he does. But the amount of abuse he gets is really amazing. People are constantly coming up and saying to him, 'You son of a bitch, you shouldn't let her be up there.' At the same time, there's kind of a fight — they don't want me to do anything, but if I went along with that I'd be a 'lazy bitch'."

While it can be a battle to pick up the skills, Bayly believes that finding an employer who will hire women is a much more serious barrier in keeping many women from entering the trades. "I don't think the skills thing is a major factor. I feel the most important thing is getting the women hired. After that, women can hold their own in most jobs."

Bayly notes that the federal employment and immigration department has recently begun a campaign to get more women into non-traditional jobs. But she's skeptical that the program will pay more than lip service to getting women established in those areas. She's also fearful that it could wind up being used as a way of undermining some of the rights and benefits which unions have won in the trades.

The government program has been unfolded in advertisements aimed at employers who read the *Globe and Mail's* Report on Business and the financial newspapers. It announces that the government will contribute up to 75 per cent of the wages women earn while they're learning non-traditional skills, and up to 100 per cent of all other training costs.

"We want to help overcome employer doubts and apprehensions," the ads say. "Above all, we want to solve the skill-shortage problem before it gets big enough to slow Canada's growth."

Bayly isn't convinced that those good intentions are all the government has in mind. "I'm very suspicious of this program," she says. "I'm wondering whether

in fact these women are going to be used as strikebreakers."

She points out that the government program will foot most of the employer's bill only for the first six months. And she wonders how many employers will be willing to keep women on at decent wages after the subsidy expires and they have to pay the full shot themselves.

"I would much rather have people look at the work women are doing, and ask why it isn't being valued or paid well."



Now, Bayly says, the skilled trades provide among the highest paid jobs for workers. Women will move into the trades if they think they can find jobs that pay better than their current jobs, especially with the incentive of the government's program. And, Bayly adds, a \$5-an-hour job in the non-traditional area looks good to women who are earning less at traditional jobs, even though the union scale for the skilled trades is substantially higher.

"In construction, there's a lot of non-union work around," she says. "I see that's the way it's going to happen — women will go to work in non-union areas. My concern is that as women are going to be

working women

accepted in these areas, it could directly threaten the gains unions have made."

Bayly's fears are largely founded on the fact that the craft unions have done virtually nothing to support women entering the trades. The industrial unions, on the other hand, have been good, she says. Bayly is currently the only woman apprentice in the carpenters' union in the Toronto district.

"It's scary, because if unions aren't supportive to them, women are not going to see unions as something they should fight for. They're going to see themselves as fighting against unions for jobs."

Bayly believes that there doesn't need to be any conflict between women's demands for affirmative action programs and quotas to increase the number of women in non-traditional jobs on the one hand, and the insistence of unions on maintaining job security through seniority provisions on the other.

"A lot of the time, the women's movement advocates affirmative action as absolutely important — including quotas and almost a separate seniority list. Trade unionists feel that they would totally upset seniority clauses which they've fought very hard to win."

"My feeling is that in fact you can do both. I think you can have quotas in hiring. That wouldn't affect seniority at all. And you keep the seniority list absolutely intact."

If long-term quotas of women as a percentage of people hired are maintained, and seniority lists are followed, then women will eventually gain the same protection and job security as men in the trades, she says.

"Women are given preference in getting into a lot of training programs — so they say. But once those women get out of those programs, they can't find jobs. No one will hire them. And you can't get an apprenticeship on the basis of training courses. Women are starting off at this incredible disadvantage in not being able to get jobs in the first place," she says.

Bayly also believes that getting a fair deal for working women means much more than increasing the number of women in non-traditional areas. The key is ensuring that all women have the opportunity to do the work they want to, and to be paid adequately for it.

"A lot of times, people think that women should better themselves by getting into non-traditional, or men's, jobs. They think that women who aren't doing just that aren't trying hard enough."

"I would much rather have people look at the work women are doing, and ask why the work they're doing isn't being valued or paid well. It's called 'women's work' and so is considered of not very much value."

"I think we have to look at adequate living wages for everybody, rather than just moving into other areas in order to 'get ahead.' I feel that it's very important for those of us who are in the trades to support women who are in traditional jobs as well."

"People are constantly coming up to him and saying, 'You son of a bitch, you shouldn't let her be up there.'"



Some vital statistics Women and unions

by Sue Vohanka

How many women who work are in unions today? Why are less unionized than men? Does unionization actually benefit women? What are the factors which have historically kept women out of unions?

Julie White's book *Women and Unions* sets out to answer those questions. In the process, White provides many useful statistics which haven't been widely available. She challenges some widely-held assumptions about women and unions which she says aren't consistent with the figures, and provides an analysis which ought to give women and unionists a great deal to think about and act upon. And she leaves plenty of room for optimism.

At first glance, however, the statistics appear grim. According to 1976 figures, the latest available when White wrote her book:

- The large majority of women in the labour force do not have the protection of unionization. Although 43 per cent of male workers belong to unions, only 27 per cent of women workers are unionized.

- In Ontario, the degree of unionization among women is lower than any other province except Nova Scotia. While 28.7 per cent of Quebec women workers are in unions, only 17.1 per cent of working women in Ontario are unionized.

- Women are under-represented within trade unions. Women form 38 per cent of the paid work force, but only 27 per cent of union membership.

- The representation of women on union executives is lower than it should be, given the percentage of women in unions. In 1977, 28.6 per cent of union members were women, but only 16 per cent of union executive board members were women.

However, the situation today is considerably better than it was 15 years ago. While the proportion of women in unions in 1976 was 27 per cent, 10 years earlier only 17 per cent of all union members were women.

Representation of women on union executives has been increasing: although it was 16.7 per cent in 1977, the figure was less than 10 per cent in 1975.

And the rate of unionization of women is now much faster than that of men. In the 10 years between 1966 and 1976, female union membership has more than doubled. In that period, the number of women unionists increased by 160 per cent, while the number of men unionists increased by 40 per cent.

In her examination of why far fewer women than men are unionized, White challenges the most frequently cited arguments — attitudes like disinterest of

women workers and sex discrimination by trade unions — as being of questionable significance.

She writes: "Of course both women and men are affected by the sexist attitudes of the society we live in. Women are subject to societal pressure to regard their domestic role as primary, while men are encouraged to consider women as less than equal. It would be foolhardy to suggest that these attitudes do not affect women workers, male workers and trade unionists."

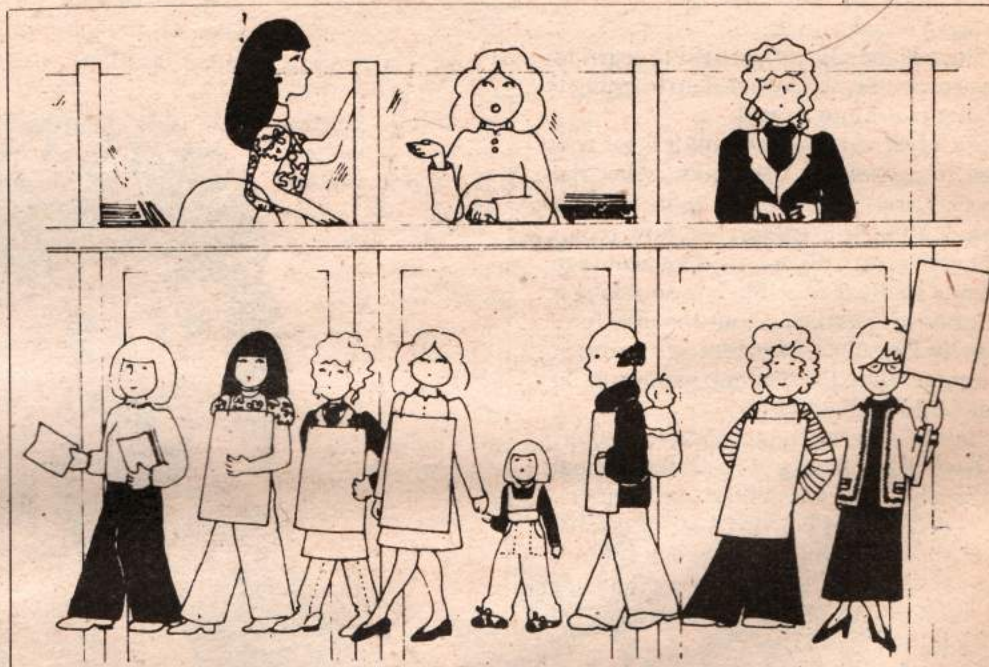
But White adds that other reasons for the lower unionization of women — the historic nature of union membership,

working women

changes in the labour market which changed the potential membership of unions, employer opposition, and job fragmentation — are more important factors than sexist attitudes.

White points out that women played a very minor role in the fledgling labour movement of the late 1800s and early 1900s. During that time, working women were a small and transient section of the labour force, within a society with an ideological base that opposed the concept of working women.

The work women did at that time tended to be in isolation, or in workplaces



with few other workers, making unionization extremely difficult if not impossible.

Women tended to work at unskilled jobs, which meant that individual workers were dispensable. The only unions organized then were craft unions, which based their bargaining power on the fact that their members were highly skilled and difficult to replace. Allowing unskilled workers — male or female — into craft unions was seen as a threat to their bargaining power.

Women did not remain in the labour force for long. When they married, they didn't return to work. They weren't encouraged to: for example, in 1895 the Toronto School Board refused to hire either married women or women over 30 years of age.

And the types of jobs women worked at were not covered by protective factory legislation. That meant, says White, that "shopgirls commonly worked 12 hours a day and 16 hours on Saturday. After such exhausting hours, little energy or time could have remained with which to organize."

There have been many changes in the last 25 years, White notes. The labour market has been shifting, expanding in the services, trade, finance and public administration industries, while the share of industries like mines, manufacturing, construction and transportation has been declining.

The expanding industries, where most of the workers are white collar, are the industries into which the expanding female labour force has been moving. Half the workers in services, trade, finance and public administration are women.

The other shift, of course, has been the movement of women into the labour force. While 22 per cent of the labour force was women in 1951, the percentage had climbed to 38 per cent in 1976.

White notes that the rate of unionization among women has been far greater than the rate at which women have entered the workforce.

White suggests the lower unionization of women is a temporary situation, because of the relatively new role of women in the labour force and the fact that women have been drawn into work sectors that are not traditionally unionized.

White says that private sector employers tend to oppose unions more relentlessly than public sector employers, who can pass increased wage costs to taxpayers. An example, she says, is the fierce campaign which the banks have been waging against unionizing efforts. While only two per cent of workers in the finance industry are unionized, 65.7 per cent of public administration workers are in unions.

White makes a strong case that unionization benefits women. Although unionized women workers still do not receive as much pay as unionized men for the same work, they are paid more than non-union women. As well, women can get better results in narrowing the wage gap by joining unions than from legislation which fails to enforce equal pay for equal work.

Some of the benefits that can be won are longer maternity leave, leave for family illness, and provision that women workers don't carry out personal services such as getting coffee and running errands which are not included in their job descriptions.

"It will not be a speedy or dramatic process, but it seems likely that working women can gradually improve their conditions through the union movement."

Women and Unions

Julie White

Canadian Advisory Council on the Status of Women, 1980

\$2.95 paperback

Rate of Unionization of Women 1966-1976

Year	Number of Female Union Members	Women as Percentage of all Union Members
1966	322,980	17.0
1967	407,181	19.8
1968	438,543	20.4
1969	469,235	21.2
1970	513,203	22.6
1971	558,138	23.5
1972	575,584	24.2
1973	635,861	24.6
1974	676,939	25.2
1975	711,102	26.0
1976	750,637	27.0



Fertility awareness

Better birth control

While we consider it important to inform our readers about the little-publicized birth control method described below, we wish to stress that the opinions expressed in this article are those of the author.

— the Clarion staff

by Ginny Macevicius

There is a natural method of birth control, effective as the pill, involving no risk to a woman's health and accessible to all women, even those with irregular cycles.

However, the Roman Catholic Church has earned it a bad reputation. It is often mistaken for the rhythm method (or Vatican roulette). That this method is not common knowledge is due also to the resounding silence of the medical profession. And it has been actively discouraged because of the unpopular fact that it involves periodic abstinence. As well, pharmaceutical firms have profited from our ignorance: the more sex we have using their products, the more money they make.

The method is outlined in this article. But don't assume after reading this that you can successfully practice it. Ask a woman who uses it, or contact the Family Planning Clinic at St. Mike's Hospital. There are also some excellent publications listed at the end of this article.

It is called the sympto-thermal method and is based on fertility awareness. Sympto-thermal allows complete spontaneity in sexual relations during the infertile phase.

When there is no egg present, you can't get pregnant. Fertility awareness tells you when that egg has been released and died. So you have intercourse safely until you approach ovulation again.

Fertility awareness involves three basic factors: length of the individual's cycle, basal body temperature, and daily mucous readings. You don't have to be regular, just able to read your own body's signals.

Unlike the rhythm method, which is based solely on abstinence during set calendar days which apply to the average woman's cycle, not the individual's, fertility awareness involves watching for body signs which give each woman a much more exact indication of when she is fertile.

The primary sign is the mucous. After menstruation (sometimes during, if your period is very long), the hormone estrogen begins to produce mucous in the cervix. At first the mucous is opaque, scant and sticky. Closer to ovulation it gets clear, wet and stretchy, with the appearance of raw egg white. The "raw egg white" days are the days when a woman experiences a wet feeling around the exterior of her vagina.

After the egg is released from the ovaries, the progesterone hormone begins to dry the mucous. Ovulation usually occurs the first day of drying up. Since the egg can live 24 hours, and since you can release two eggs within 12 hours of each other, you aren't safe until the fourth day of mucous drying.

Learning to read mucous accurately takes time. Also, if your observations indicate you should wait an extra day, then do so.

When the egg is released, your temperature rises and remains elevated. This thermal shift consists of at least three consecutive temperatures above the highest pre-ovulation temperature. One of these three should be .2 to .3 degrees Centigrade above the highest pre-ovulation temperature. If this sounds complicated, and I'm sure it does, refer to the chart.

Lifestyle (irregular hours, shiftwork, getting up in the night with a sick or nurs-

ing child) can make temperature-taking difficult. But guidelines on how to deal with these factors are set out in *The Art of Natural Family Planning*.

The cycle begins again with menstruation. To determine how long you are safe from the start of your cycle, subtract 21 from the shortest cycle you have had, based on watching at least 12 cycles.

The longest you can go from ovulation to the onset of your period is 16 days. The longest that sperm can live in the vagina is five days. If, for example, your shortest cycle is 25 days, your earliest ovulation would be day ten. Count back five more days for maximum sperm life and your last safe day is day four.

Used this way, sympto-thermal effectiveness equals that of the pill. Women have told me they used sympto-thermal and got pregnant. If you "cheat", take chances, become lax in your observations, or if you don't understand the method, you may get pregnant. There are also special factors to take into consideration after childbirth or coming off the pill.

Is there anything specifically feminist about fertility awareness?

First, it equips us with a knowledge of our bodies that we have been deprived of. The information it gives us puts us in control of our fertility, not at its mercy. Neither are we at the mercy of barrier methods that can fail, since we know they can fail only when we are fertile. We are no longer totally dependent on doctors, pharmaceuticals or male-dominated technology.

Why has the knowledge been kept from us? I suggest that the medical establishment stood nothing to gain from it, because it makes women independent of doctors' supervision. And pharmaceutical companies have raked in millions from our purchase of their contraceptive products.

Another factor has been the silence of a patriarchal culture around important women's concerns, a silence we unknowingly colluded with, accepting male definitions of our sexuality. Much of the same information used in fertility awareness was used to develop the pill. Why was this information not shared with women in detail? Sympto-thermal itself has been around as long as the pill. Why was calendar rhythm the only natural method popularly known and referred to

in birth control information given to the public? Why, as young women, were we told in great detail about menstruation and nothing about fertility awareness?

Who has profited from the anxiety planted in us that every act of intercourse, can result in a pregnancy?

Knowledge of fertility can be shared among women. No one can stop us from talking about it and teaching each other. WE don't need to depend on experts, especially male ones. Only a woman can know her own body changes. Only a woman can assure another woman that it works. Like pregnancy and childbirth, males can only know about it. Women alone experience it. Fertility awareness can offer the excitement of a new aware-



ness of our bodies, and it develops a trust in our own feelings about its workings.

Sympto-thermal is also an excellent indicator of how the male partner feels about sharing responsibility for contraception. Does he resent abstaining from penetration when you are fertile? Does he insist on his right to have sex, that birth control is *your* problem? Does he expect you to use the pill despite the health risks to you and any daughters you may have? If he talks you into it, or forces you, surely he has shown how much of an equal responsibility he is willing to take around birth control.

There are no side effects to sympto-thermal, no health hazards, complete spontaneity for intercourse in the safe time. It's also cheap. The cost of a thermometer is about \$5.00.

Contraceptive products add up to a big expense. The greatest profits come from pill sales, but who is paying in risks

to health and who is paying for the pills? Who profits, and who gets sexual gratification at no physical or financial cost?

The pill is the only real rival to sympto-thermal. Both are equally effective when used properly. The pill's advantage is unlimited sexual freedom at the risk of minor to major health hazards. Fertility awareness used for birth control carries no health risk, but limits sexual freedom.

A Word About Abstaining

The pill has allowed women unlimited sexual freedom, a freedom which was formerly a male preserve. But should we adopt patriarchy's assumption that unlimited sexual freedom is an unquestioned good?

We could ask ourselves whether the pursuit of such a freedom is just another manifestation of western civilization's disrespect for legitimate limits. We have seen the results: rape of the earth as well as of women's bodies, unlimited greed for profits gained at the expense of minorities, blacks, workers, women and third world

continued on page 26

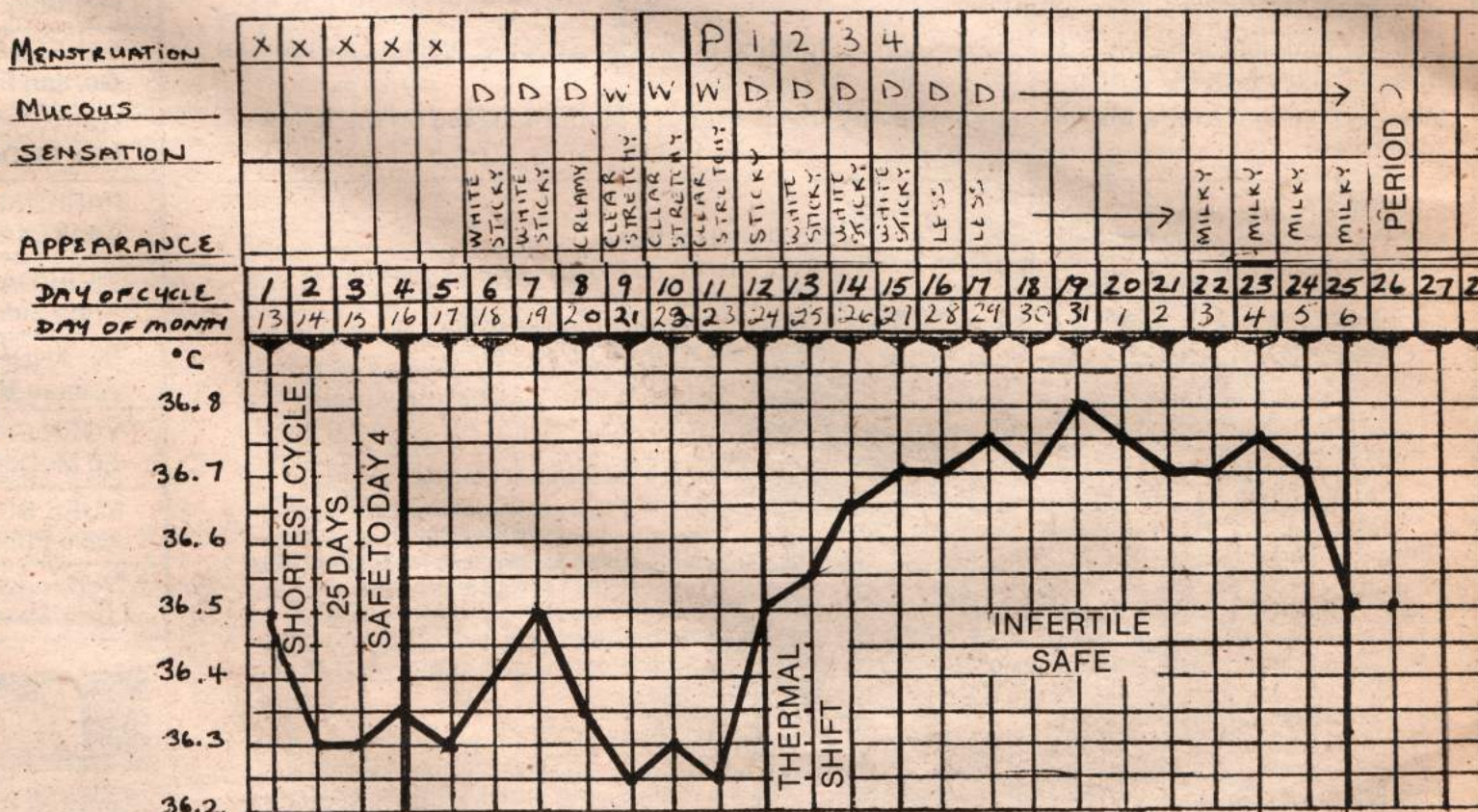
The following publications, in order of recommendation, are available on the subject of fertility awareness and birth control:

The Art of Natural Family Planning. Kippley. This book is the best technically, but the worst philosophically. It is available through the Couple to Couple League, P.O. Box 11084, Cincinnati, Ohio 45211 U.S.A.

A Co-operative Method of Natural Birth Control. Nofziger. This book is good, but incomplete. It is available at the Toronto Women's Bookstore, at Harbord and Spadina.

Planning Your Family the Sympto-Thermal Way. This is a booklet available through Serena Canada, 55 Parkdale Avenue, Ottawa K1Y 1E5. They also publish the handbook *Love and Life: Fertility and Conception Prevention*.

A Book About Birth Control. The book is generally good, but the chart on "first" and "last" unsafe days is inaccurate. It is published by the Montreal Health Press, P.O. Box 1000, Station G, Montreal, Quebec H2W 2N1.



Key: D = Dry W = Wet P = Peak of Mucous

The above cycle is 25 days. Ovulation occurred around day 12 or 13. Mucous dried days 12-15 and temperature rose days 13-15. First safe day is day 15. Last safe day is day 4, based on: shortest cycle 25 minus 21 = 4.

Bride goeth before a fall

Debunking the mystique of holy wedlock

by Kathy Ford

VANCOUVER—Sunday, February 22 was a glorious day for a "bridal fair."

It was an even more glorious day for the purposes of a group of feminists who were fed up with the manipulation of women's fears about marriage.

The bridal fair is an annual event here. Held in the posh Hyatt Regency Hotel, it draws a total of close to 2,000 people to its two shows. It features a fashion show and displays of goods, not to mention such valuable prizes as a \$500 designer wedding dress and a honeymoon trip to Hawaii.

Fairly innocuous, you might suppose. Four of us thought otherwise. Without condemning marriage as an option for women, we were concerned that the organizers of the show were selling pipe dreams and perpetuating the myth (started and nurtured by advertising and the media) that all you really need to

make your marriage work is enough "things."

So Louise Garfield, Nicole Kennedy, Judy Lee and I got together and planned an action that involved some street theatre and leafletting outside the Hyatt. The piece of theatre was a scene taken from *The Clichettes*, a production in which Garfield appeared here recently. In the five minute scene, Garfield doles out helpful hints for brides-to-be.

The leaflet condemned the fantasy world of marriage as presented by advertisers and pointed out a few chilling facts.

For example, Statistics Canada figures show that twice as many married people as single people commit suicide and twice as many women file for divorce as men. U.S. government figures reveal that one in 10 women suffered physical abuse from a male partner last year.

The leaflet also listed some ways women could get what they want from marriage. These included setting up a



Louise Garfield (left) explains some of the finer points of good brideswomanship (such as tossing bouquets) to Nicole Kennedy (centre) and Judy Lee during street theatre action put on by Vancouver feminists to protest wedding show.

contract dealing with the roles of both partners, maintaining a separate income, being aware of provincial marriage and divorce laws, planning for the distinct possibility that a marriage won't last and being crystal clear about what each partner expects from the marriage.

Although we met with a great deal of hostility during the action — it was obvious people found what we were doing threatening — we generally felt good about how things went. One woman read the leaflet and told us she thought it

was good. Going into the action I said to myself that I'd feel it was worthwhile if one woman was convinced.

At one point, we went into the hotel and leafleted, but were harassed by management people who threatened to call the police.

We found that doing something concrete about an event that offends us is far more satisfying than just sitting around offering feminist analysis of why it is offensive. Future actions are definitely in the works.

A NEW ALTERNATIVE FOR ONTARIO IN THE '80S

Ontario's industries are being shut down and social programs slashed!

Workers, compelled to strike to defend their families, are subject to arrest and reprisal. They are legislated back to work.

Corporations, however, receive bigger handouts.

The main cause is U.S. control of Ontario's key industries and resources which, in turn, dictates policy at Queen's Park.

The Tories have no solutions; their re-election would mean more of the same.

The other parties have been playing games; tacitly maintaining the Conservatives in power.

All three parties, to varying degrees, bear responsibility for the crisis in Ontario.

The alternative is a **New Majority** in the legislature of representatives who stand for an end to U.S. economic and political control.

A **New Majority** will be forged in a process of struggle in and outside the legislature. This election is an important first step!

The Communist Party, with its proven record of fighting for working people, will be an essential part of such a **New Majority**.

We propose that a **New Majority** should be organised around a platform based on the following points:

Put Ontario Back to Work! End Foreign Control of our Economy!

- End the domination of U.S. multinationals by government takeover, under democratic control of the key sectors of Ontario's industry and natural resources.
- Build new industries.
- Government takeover of all shutdown plants. Public tribunals to make corporations show cause for shutdowns.
- One year's termination notice with pension portability and mandatory severance pay.

Reverse Cutbacks

- Expand grants to health and education programs.
- Non-contributory universal health insurance.
- Expand municipal grants without conditions.
- Make child care universally accessible.

Protect Ontario's Living Standards

- Roll back prices on food and children's clothing.
- Rent control limiting increases to 6 per cent.
- Raise the minimum wage to \$5.00.
- A new tax deal — tax corporate wealth, reduce taxes for working people.
- A domestic energy price based on cost of production.

A Labor Bill of Rights

- The right to strike for all workers in both public and private sectors.
- Equal pay for work of equal value.
- A 32-hour week with 40-hours pay.
- Outlaw strikebreaking. Ban racism and discrimination. Ban the Ku Klux Klan. Put police under democratic control.

For a United and Independent Canada

- Full support for a new made-in-Canada constitution, based on equality of the English-speaking and French Canadian nations, and recognition of the autonomous rights of Native people.
- The constitution must include a charter of rights that provides genuine guarantees of human rights for all Canadians, of the rights of labor, women and minorities.

For a World of Peace

- Full support for an independent, Canadian foreign policy for peace, détente and disarmament.
- Cut Canada's military budget by 50 per cent.
- Conversion of arms production to production for peaceful purposes.

Ontario Communist leader

Mel Doig
Dovercourt



BELLWOODS Sylvie Baillargeon	X
DOVERCOURT Mel Doig	X
LAKESHORE Gordon Flowers	X
OAKWOOD Nan McDonald	X
PARKDALE Anna Larsen	X
RIVERDALE Anna Sideris	X
ST. ANDREWS-ST. PATRICKS Jeanne McGuire	X
YORK EAST Ed McDonald	X
YORK SOUTH Mike Phillips	X
York view Jack Sweet	X

Vote Communist

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Midwifery is on the rise in Toronto

Comfort in homebirths

by Joan Leishman

"It was all wrong. It was horrifyingly empty. Instead of feeling the joy and physical fulfillment I had expected, it was as if I was dead inside. My child was being born, but all I could do was watch with detached interest."

Theo Dawson is reopening the memories surrounding the birth of her daughter, Jessica.

After preparing for a natural childbirth, the epidural she was administered, which left her without sensation from the waist down, was defeating. "I felt absolutely isolated, like a spectator, naked of any sentiment."

It was this echoing emptiness after the birth of her first child, in the spring of 1977, along with the frightening realization that other women were being denied the spiritual, sexual and emotional joys which should accompany giving birth, that prompted Dawson to explore alternatives to hospital birth.

Seeking out several of the 10 or so general practitioners who still perform home births, she began to accompany them and entered into the calling of "empirical midwife". She was one of the first to practice on a full-time basis in Southern Ontario for decades.

There are four midwives today in the Metro region who assist with about one per cent of the births. They believe it is time birthing be interpreted as a natural physiological event rather than a medical one. In the familiarity and comfort of the home, birth comes easier for most women. The midwife becomes an intimate friend during the weeks of prenatal classes and frequent visits. One who has experienced and understands the fulfillment of natural birth.

Dawson says doctors cannot establish this rapport because of their limited time, and because most of them have never witnessed a birth that was without any form of medical intervention. If only they would glance over top of their technology now and then, says Dawson, "it would become evident that a normal birth means there is nothing wrong. It doesn't mean they are all the same."

Midwives stress to their clients, who cut across every income and professional bracket, that home birth is not the answer for everyone, particularly if women have had severe medical problems or difficulties during previous pregnancies. They submit that most problems can be screened out during prenatal care and that 90 per cent could be safely conducted in the home. But, should hospitalization become necessary (usually due to extended labour), Ontario midwives are not permitted to assist with the birth, and in some hospitals are refused entry into the labour room.

The practice of midwifery, which was common 50 years ago, is now against the law in all ten provinces except to those also licenced to practice medicine emergency, or is accompanied by a doctor who actually "catches" the baby, the midwife is committing a crime.

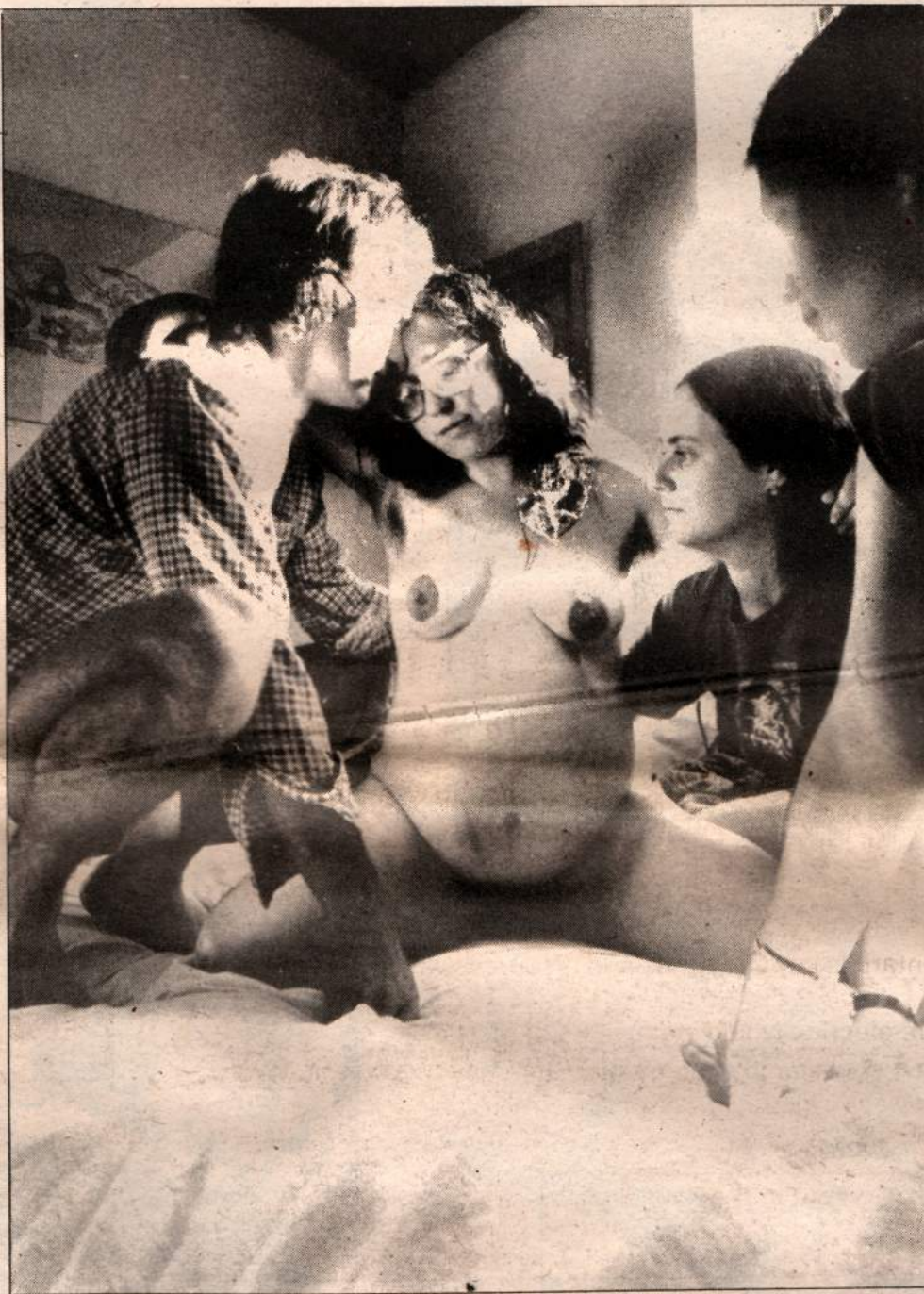
And many professionals really believe it is a crime. The American College of Pediatrics has gone as far as to condemn home birth as "child abuse". Doctors here say the law is designed solely to ensure maximum safety to both mother and infant, pointing out that in the case of home birth, emergency facilities are not immediately available to deal with any difficulties that may arise such as hemorrhaging or fetal distress (when the baby's heart beat accelerates or becomes too slow).

"With about 95 per cent of the patients

they might get away with a home birth," suggests Dr. Marshall Barkin, an obstetrician at Mt. Sinai. "It's the other five per cent I worry about, and while those numbers are not enormous, it would certainly seem so to the mothers and fathers involved." He said, in most hospitals today, women are given every opportunity to have a natural birth should they choose it and that, contrary to the claim that doctors are "drug pushers", the

emergency situations.

In a publication compiled by the National Association of Parents and Professionals for Safe Alternatives to Childbirth (NAPSAC), Dr. F.O. Kelsey writes that "80 per cent of preventable congenital abnormalities can be attributed to rampant administration of drugs and even a higher percentage of defects in stillbirths and abortions can be attributed to drugs."



mother is issued pain-relieving medication only at her request.

But midwives suggest the real argument against home birth is that it is too simple for our complex society. They insist the risks of death or disability to the infant during a hospital birth greatly exceed those of home birth. They point to the routine use of technology in hospitals — technology which was once reserved for crisis situations.

They cite obstetric practices which are potentially dangerous to both mother and baby: the artificial rupture of embryonic membranes (the water sac), the use of stimulants to start and accelerate labour, and the routine use of drugs rather than providing strong emotional support to relieve the mother's distress. These are as commonplace today as they were rare during our grandmother's time.

Midwives point out, and medical journals agree, that there is no drug which has been proven safe for the unborn child, and, while there is no question that our technological expertise has saved thousands of lives, iatrogenia, or physician-caused disease or damage, is documented as contributing to a large portion of obstetric complications and

Dr. Murray Enkin, an associate professor of obstetrics at McMaster, says "The evidence for greater safety in hospitals is very weak. Doctors are trained to look for disease, not to facilitate the normal." What surprises him is that so few women choose home births.

Practices observed by midwives, such as allowing the mother to go for a stroll during the labour (it can last up to 72 hours), letting her eat and drink during labour, leaving the pubic hair unshaven, and usually positioning the mother in a semi-sitting position, all seem to result in less discomfort and more enjoyment for the woman.

In the United States, tests have shown that shaving the perineum actually leads to increased incidence of infection. NAPSAC literature states, "The flat-on-the-back position for labour is inherently harmful for every woman and child—adversely affecting comfort, uterine activity, and the maintenance of normal blood pressure."

Midwives maintain that the mother's arms are undoubtedly the best incubator for the newborn and encourage immediate contact between the mother and

father with their child to foster nature's bonding process.

These techniques and attitudes are not strange to the majority of women around the world. It is estimated that between 60 and 80 per cent of all births in the Third World are attended by midwives and in almost every industrialized country, midwives or professionally trained nurse-midwives practice either independently or as auxiliaries to doctors. In Britain, where nurse-midwives (women formally trained in both areas) work with doctors and without, the lowest incidence of infant deaths is recorded among babies delivered at home.

Colleges specializing in midwifery exist all over Europe and their credentials are accepted in most countries around the world — excluding Canada. In Holland, where an extensive midwife system is coupled with a 60 per cent home-birth rate, the perinatal death rate is considerably lower than that of Canada or the United States. In Holland, the Scandinavian countries, and much of Europe, midwives are formally educated and their responsibilities are synchronized with those of doctors. It is important to stress, however, that these midwives have immediate access to

continued on page 18

Hospitals Discriminate

Single mothers are confronted with discriminatory policies in some Ontario hospitals, but it appears there is little the Ontario Human Rights Commission can do to intervene.

Mary Sharpe, a midwife and teacher co-ordinator of natural childbirth classes, says single mothers should be allowed to choose whomever they want to comfort and encourage them during labour and delivery.

As of September, 1979, four of the 25 hospitals in the Metro region refuse non-father labour coaches in the labour room. Eleven others do not allow anyone other than the baby's father into the delivery room, according to the Lemaze handbook on hospital practices. Figures have changed little since then, Sharpe said.

"Women should have the right to choose who they want to accompany them, whether it is their partner, mom, or friend," Mrs. Sharpe insisted. "It is a subtle form of discrimination."

The human rights code is a very limited law, human rights councillor Milton Little said. "Such questions are left up to the Government or institutions to deal with. It is impossible to draft a law to cover all situations."

The code states that "no person shall be denied access to or service in a place or service where the public is allowed, specifically because of race, religion, creed, color, sex, status, ancestry, place of origin, or marital status."

This very broad statement means that no person can be turned away from a hospital for treatment on any of these grounds. But the law cannot force hospitals to let the mother choose who accompanies her during the birth.

Although proposals to revise the code are being considered, Little says it is unlikely the issue will be addressed. Any major amendments would focus on the handicapped and sexual harassment on the job.

"Changes are difficult to implement, and only come after considerable public pressure," he said.

continued on pg. 18



Market woman



Wonder Woman and American culture in general has penetrated quite deeply into South America. A Peruvian child these days grows up with the Incredible Hulk and the S.W.A.T. squad as part of its own reality. As a consequence there is a certain amount of an inferiority complex about being Peruvian.



Long Live Our Glorious Union is the writing on the wall. A small group of people are to be allowed to run it themselves after the owners closed it down. 50 per cent of their jobs. They say, "If we don't stay here, there won't be security for workers."



Military everywhere. Sunday afternoon flag raising in the main square of Huancayo, Peru.



40 women and 2 men took over the CONEL factory and are fighting unemployment is forcing these women to speak out and fight for workers anywhere."



Leonor Rodriguez expecting her third child lives in a straw house on the edge of Lima. The hospitals scare her as she's been told that more people come out dead than alive. Even if she does make it to a hospital for her baby she'll be lucky if she manages to have her baby in a room as they are so crowded that women give birth in the corridors practically alone.

women in peru



Mother and daughter refused to have their photos taken until they had put on their very best clothes. Hacienda Fortaleza is a farming cooperative of mostly cotton where the crops are picked and planted by hand.

Lynn Murray is a Canadian photographer who has been living and working in Peru for the past two years. She sees photography as a logical extension of her life and a way of letting people see through her eyes. She'll be living in Peru for the following next two years documenting this third world country in a way that will allow this reality to be seen in a new light.



Baby suffering from severe dehydration. Every year 30,000 babies die from dehydration caused by poor water conditions. Lack of any sort of a health program for pregnant women means they often don't realize until too late what is wrong with their babies.

I'M PRO-CHOICE



...AND I VOTE!

CANADIAN ABORTION RIGHTS ACTION LEAGUE

Pro-choice activists have flooded the province with more than 10,000 election postcards designed like the Canadian flag and carrying the message "I'm pro-choice—and I vote."

The drive is in response to the growth of "pro-family" and "right-to-life" groups who are mounting "Operation Life", a push to elect MPP's who will vote to remove abortion from coverage by the Ontario Health Insurance Plan (OHIP).

The cards are available through many local women's groups or can be ordered from CARAL, P.O. Box 935, St. Q. Toronto. The price is three cards for 50¢ or by donation.

Delivery room policy queried

continued from pg. 15

emergency backup facilities should problems arise.

In the United States as well, midwives practice in 20 states and nurse-midwives in 49. Their popularity can partially be accounted for by the fact that there is no national medical insurance program to cover hospital births, and doctors fees for a birth can be as exorbitant as \$1,200. According to the *New York Times*, nurse-midwives generally charge less than half what doctors do. Aside from financial considerations, women

select midwifery care because it offers constant, personalized attention throughout the maternity cycle.

In Canada, many of the nurse-midwives who emigrated from England, Europe and the United States are working as regular nurses within the hospitals, but are denied many of the privileges their profession allowed them outside Canada.

Although there are currently three Canadian universities offering programs in midwife functions, graduates may only work

at isolated federal outposts in the far north, where medical resources are scarce. Former health minister John Munro once remarked that he found it odd that the right to practice midwifery was a question of latitude.

The Ontario Nurse mid-wife Association, an affiliate of the Registered Nurses Association, has organized a task force to work towards the legalization of their profession in the province. Elenor Trutwin, secretary of the taskforce, is convinced there is a far-reaching need for more humanized and extensive maternity care.

The task force believes that nurse-midwives could improve the quality of care for mother and child in several ways. Midwives could educate teenagers and expectant mothers on nutrition, hygiene and the effects of drugs and alcohol on the fetus, through outreach programs in school and the workplace. Trutwin said that continuous contact with the midwife during pregnancy, and follow-up after the child is born — services an obstetrician cannot provide — would also result in healthier infants.

The four midwives in Toronto doing home births believe the legalization of nurse-midwives would be a gigantic leap for women. "Giving birth is the most important thing we will ever do," said Dawson. "If we (midwives) don't continue, women will soon never know what natural childbirth really is."

Fertility

from page 13

peoples; poisoning of the earth with toxic waste, and ultimately, in an attempt at unlimited control of the world, the neutron bomb.

This may sound far-fetched. But how seriously are we taking the link between the personal and the political, when we preserve one area of our lives where limits are unquestioned?

In the past, women said "no" to sex out of fear, taboos and ignorance brought about by the repression of a patriarchal society and a woman-hating Christian tradition. Now that a greater freedom is here, perhaps we need to look more deeply at what it really means to be pro-woman and freely sexual.

This knowledge about how life is created can provide a real critique of the lifestyles and attitudes of a society that does not put people's real needs first, especially those of minorities, workers, children and women.



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Judy Darcy addressing delegates at the Canadian Labour Congress Convention, May 1980.

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- Active supporter of hospital workers' strike. Organized support rally and demonstration on behalf of Metro CUPE Council
- Nine times a delegate to major labour conventions including the Canadian Labour Congress, the Ontario Federation of Labour and National CUPE. Outspoken advocate of labour rights. Instrumental in organizing opposition to sell-out policies of top bureaucrats.
- Active in the fight for women's rights. As far back as 1969 was a Toronto organizer for cross-Canada Caravan to repeal anti-abortion laws.
- Spokeswoman for the WCP in the labour movement.

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it may call itself, is a repressive regime where the working class is oppressed and exploited by a new privileged minority.

Isn't it time to stop voting for the "lesser of the evils?" A vote for the Tories, Liberals or NDP is a vote for more of the same; a vote for continuing cutbacks, inflation and unemployment; a vote for the capitalist system; a wasted vote.

On March 19th, vote Judy Darcy. Vote for fundamental social change.

Visit Judy Darcy's Campaign Headquarters
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WORKERS COMMUNIST PARTY

Women in Canada, S. Africa

Seeing the parallels

by Carole Houlihan

"What can feminists do to join with sisters in places other than the affluent West — buy crafts in Oxfam shops?"

While women in Canada struggle for basic rights to jobs, equal pay, abortion and quality daycare, our Black sisters in South Africa struggle under apartheid (institutionalized racial segregation) for these rights and for rights considered basic throughout the world — to live with their husbands where they choose, to care and provide for their children, to lead any kind of family life. Under white minority rule, Black women are reduced to the very lowest status and are triply oppressed — as Blacks, as workers, and as women.

Women are barred from all but the most menial and economically insignificant forms of employment — domestic service and casual farm labour. Along with children and the elderly, the government refers to them as "superfluous appendages" to be relegated or forcibly removed to the barren "homelands" (reservations) while their sons and husbands toil in the mines and factories.

Domestic labour in South Africa, where 38 per cent of the economically active Black women are employed, has been called a microcosm of the inequality which is refracted through the entire social order. A detailed examination of the conditions of this sector is important not only for what it reveals about South African society, but also for the parallels with domestic workers in Canada.

Domestic workers in South Africa are burdened with the insecurity that comes with the lack of protection by laws on minimum wages, hours of work, and other working conditions. They have no maternity, disability or unemployment benefits. Because of the individualized, isolated nature of the work, it is very difficult to form unions. In addition, there is a constant threat over the head of workers who attempt to organize — they can be "endorsed out" to the "homelands."

Women who work full-time (often 75 hours a week) are paid between \$6 and \$90 a month (though the cost of living is comparable to Canada). The wage is set by the individual employer. Jacklyn Cock, the author of *Of Maids and Madams: A Study in the Politics of Exploitation*, a recent book on domestic service in South Africa, argues that the payment of such low wages is



legitimized by both racist ("natives (sic) have different needs from us") and sexist ideologies (the women are working for pocket money). But, Cock found that these women were not financially dependent on fathers and husbands. They had, on average, five dependents. In many cases, the woman was the sole breadwinner and support of her family.

The relationship between domestic workers and their employers is personalized and paternalistic. This generates a sense of power and superiority in the employer and consigns the worker to a dependent and powerless position. Gifts of food and clothing from the employer serve to reinforce the social hierarchy by promoting feelings of loyalty, faithfulness and gratitude on the part of the destitute employee.

But the women have little to be grateful for. If the domestic lives in her employer's servant's quarters — where government standards require only running water, toilet facilities and ten per cent natural light — it is at the cost of leaving her children in the care of someone else.

If her children are being cared for in the 'black township', she can visit them every week or two on her day off. If they are in the 'homeland', she will see them once or twice a year.

A woman is subject to arrest for allowing her husband to stay overnight with her in the servant's quarters. On the other hand, if the woman lives in the nearby township in an illegal squatter settlement, she must rise long before sunrise and take a bus or walk many miles to her job, returning late at night after she has washed the white family's supper dishes.

Lest Canadians become too smug, consider the fact that approximately 80,000 domestic workers (nannies, cleaning women and live-in maids) in Ontario are denied such basic rights as overtime pay, regulation of hours of work, paid vacations, workmen's compensation, unemployment insurance and the right to unionize.

Impossible? Not when one realizes that almost all domestic workers are women and 80 per cent were not born in Canada. Many (12,000 a year across Canada) have been brought into the country on temporary employment visas. This allows them to work for a family at low wages (\$100 - \$300 a month) until their labor is no longer required, at which point they are sent home.

Canada takes advantage of a cheap migrant labour supply, importing temporary workers from third world countries — the Caribbean, Asia (mostly the Philippines and Indonesia), and Latin America — and keeping them docile via a constant threat of deportation for any 'undesirable' activities.

The present situation in many third world countries, where the economies cannot adequately support the population and massive numbers of people are forced to migrate, is the legacy of Western colonialism's destruction of economy and society. More recently, companies have changed tactics and moved factories to locations in 'free-trade' zones to take advantage of plentiful cheap labour.

The exploitation of immigrant women in Canada, as of Black women in South Africa, is justified by both sexist and racist ideologies, such as the belief that housework ('women's work') has little or no economic value. The women are said to be materially better off here than in their own countries. Their different cultural backgrounds are used to rationalize their low wages — which are higher than they could get 'back home.'

Domestics in Canada are often women from traditionally patriarchal societies and their background is emphasized to keep the women in their place: "They work hard, they're good cooks and they're humble and obedient."

As in South Africa, paternalistic politicians oppose legal rights for domestics. They argue that legislation would destroy the "...close and often personal relationships which provide employment and the means of

earning a living...in a very satisfying way," as one conservative MPP expressed it.

The logic behind importing cheap, temporary labour to carry out childcare duties and to enable Ontario women to enter the workforce is inextricably tied to the issue of daycare funding. With daycare in Toronto for one child costing \$250 to \$400 a month, a live-in domestic for \$100 to \$300 is a bargain. But what happens to those women eligible for subsidized daycare when none is available and domestics are too expensive?

In South Africa and in Canada, domestic workers are uniting to overcome the oppression. In South Africa, non-racial domestic workers' associations are springing up. They are educating their members and linking up with other union struggles in the country, such as the red meat boycott in Capetown in 1980. At the end of

analysis

January this year, women in Port Elizabeth and Johannesburg recommended a minimum wage of \$100 a month for domestics.

In Canada too, domestic workers are organizing. Recently, the Ontario government set a difficult-to-enforce minimum wage of \$3/hour for domestics, but the legislation has been widely interpreted as a legalizing of domestic workers' exploitation. The law allows only 36 consecutive hours off, and continues to exclude domestics from sections of the Employment Standards Act.

The circle of Canadian women united in their struggles must be wide enough to encompass disenfranchised immigrant women in our country. The parallel situations of immigrant women in Canada and domestics in South Africa are manifestations of the impact of imperialism on women. Anti-imperialist ideas and issues need to be incorporated into women's struggles in Canada and the

West. But they must not collapse into Western paternalism toward women in the third world. There is no acceptable rationale for exploiting our sisters in our attempts to extend our own freedom.

Carole Houlihan works with the Toronto Committee for the Liberation of Southern Africa (TCLSAC) and is a member of INTERCEDE, a Toronto coalition lobbying for domestic workers' rights.



"They work hard, they're good cooks and they're humble and obedient."

Therapy awareness

Women reject Freud

by Kathy Ford

VANCOUVER—"Do not adjust your mind, there is a fault in reality."

That, in a proverbial nutshell, is the basic philosophy of feminist therapy as outlined during a conference here of about 150 feminist therapists and counsellors February 20.

"Who is crazy?" asked British Columbia Member of Legislative Assembly Rosemary Brown, kicking off the day-long conference. "Is it me as an individual, or the society in which I live?"

Her question was answered by Carleton University social work professor Helen Levine. Levine said women live in a male-defined and therefore alien society.

"In this patriarchy and this capitalist society in particular, and in other societies worldwide, we (women) are a 52 per cent majority treated as a minority group."

Although women are oppressed in many ways, Levine said they have not been viewed

as an oppressed group.

This oppression can take the form of physical violence, "Ghettoization" of women in the workplace and higher rates of unemployment for women.

"We are living with blighted potential," Levine said. "I consider that a particular form of violence."

Violence also includes "being unable to walk the streets, and seeing ourselves in the powerful media as figures of flesh, fun and whiter washes," she added.

Women, because they must function in an alien society, feel the constant pull between "controlling, containing and defining our lives in terms of others," and growing to full potential. When a woman finally "cracks" under this strain, Levine said bitterly, the helping professions view her as hostile and needing to be controlled.

"We have been deprived of our anger, or called hysterical," she said. "we are not interested in adjustment, we are interested

in change."

Feminist therapy, therefore, includes a political view of the oppression of women. When a woman suffering from depression (often a symptom of turned-in anger) goes to a traditional therapist, she is likely to end up on Valium. A feminist counsellor, on the other hand, is likely to see her as a woman on strike against the system that oppresses her.

"Feminist counselling is more than just good counselling," Levine said. "By defining personal problems from a political perspective, feminist counsellors are able to move in a new direction."

Brown joined Levine in emphasizing the importance of a political basis of therapy. She said feminist therapy involves challenging social structures and values as well as society's definition of madness and of what is normal for women.

"Feminist counsellors and feminist therapists do not fit into society's concept of what is normal (in counselling)," Brown said. "Mental health is the government's definition of 'good citizen'."



As a guide for women who don't fall into this definition the counsellor's role is "extremely political," she added. But not all counsellors have accepted this.

"I must confess that rarely have I met a counsellor or a therapist who accepted...that they were involved in political activity," Brown said. "Maybe

that's a defence mechanism; I don't know."

In any case, she said, feminist therapists must understand the economic structure of the society in which they are working.

"I have always held firmly that mainstream counsellors and therapists are acting on a base of ignorance," Brown said. (Because they only look at a woman's pain and not the context of the pain).

"Poverty is not an accident; it is not something which just fell from heaven... It makes our society function, if we (women) hold up half the sky and we are poor, there's got to be a reason that half that sky hasn't fallen down because of our poverty."

Both Brown and Levine urged therapists and counsellors not to lose sight of the fact that they are there to help women.

"Feminist counselling is a means of lifting the unjust burden of blame, guilt and individual responsibility from the shoulders of women who have been made scapegoats at every level of society," Levine said. It is an approach "based on the release of the energies of women."

She said the relationship between a feminist counsellor and her client should be a peer relationship in which power is balanced.

"Feminist therapists are not just standing on a soapbox explaining the world," Levine said. "First of all, who are you to do that? Women know the world; they might see it in a different way than you do, but they know the world."

Rather, the therapist must recognize that knowledge is power and must be shared because feminist therapy "has to do with a vision of the possible."

Women's groups are a useful tool to the feminist therapist, she said, because they offer an alternative to the way women interact with men in groups — "silent, subdued, fearful of looking foolish," undertaking "the shitwork of the conversation, smiling, charming and listening, while men explain the world."

"What feminism has taught us is that we have a lot of wisdom," Levine said. "And it's about time that they (men) began to listen."

MONEY BACK LAUGHTER GUARANTEE

*We can't pay!
We won't pay!*

by Dario Fo

Directed by Sylvia Tucker
with

Lubomir Mykytiuk, Roxanne Moffit, Domenic Cuzzocrea, Allen Booth & Marie Romain Aloma

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Law violated

by Sue Vohanka

Having a law on the books doesn't necessarily mean the government will be in any hurry to enforce it—especially if the government itself is violating the law.

And particularly if the law is equal pay for work of equal value, and justice means setting a precedent that would cost millions of dollars.

Last May, for example, the Canadian Human Rights Commission found that 3,000 federal government general service workers were victims of an equal pay violation. They have not yet been paid a cent of compensation.

The 3,000 workers, in female-dominated cafeteria, laundry and personal service work groups, are seeking wage parity with workers in male-dominated warehouse, building and custodian work groups. When the commission compared the jobs, it found that they are of equal value.

Equal pay for the women will involve millions of dollars, according to Claude Bernier, acting director of complaints and compliance for the federal commission.

After the commission informed Treasury Board of its findings, Bernier said, "they came to us with a proposal that we thought was not acceptable, we told Treasury Board they had to come back to us with another proposal by March."

"We are still waiting for them," Bernier told a recent forum organized in Toronto by the Equal Pay Coalition. She added that if there is no acceptable settlement soon, the commission will have to decide whether to go forward with a tribunal.

No case involving equal pay has yet gone to a tribunal, Bernier said.

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March 13, 1981

'Wily heroine' takes lead in radical farce

Reviewed by Andrew Borkowski

The beauty of Dario Fo's *We Can't Pay! We Won't Pay!* lies in its blending of numerous social issues into an intricate and unified tapestry. Women play a key role in the tapestry's composition.

The action is initiated by the women of Milan. Outraged by the latest round of price increases, housewives have stormed the supermarkets, paying whatever price they see fit for their groceries. The focus is on Antonia and Giovanni, a married couple who are pinched by inflation but divided in their opinion of the uprising.

We Can't Pay! is a farce. Chief among the farcical conventions to which Fo adheres is that of the "wily heroine". Wily heroines derive their nobility from their ability to assert their intelligence, not by rising above their sexual stereotype, but by operating craftily within it. Antonia is cast in this mould and director Sylvia Tucker acknowledges that North American feminists might find the character objectionable.

"Antonia is forced to play a game of hide and seek, to depend on her feminine wiles. She plays a very traditional role and wins out in a very traditional way. Although she's a brighter, more direct person than she's allowed to appear, she can't deal with her husband in an up-front manner."

Antonia has participated in the shoppers' revolt, but knowing her husband's opposition to such tactics, she schemes desperately to conceal the goods. Her

scheming provides the basis for two hours of uproarious action, complete with corpses in closets, instant pregnancies and coffinloads of contraband.

One by one, the characters fall behind Antonia in support of the uprising. Only Giovanni holds out. His recalcitrance might easily lead us to see him as an ogre. He is only utterly duped by Antonia's incredible schemes. His gullibility might lead us to think him a fool, but Tucker points out that it's essential he be portrayed as an intelligent man.

"It's important to understand Giovanni. He's a member of the communist party and he sincerely believes in peaceful reform. He should be right, we want him to be right, but his ideas just aren't working. I've found he's the most identified-with character in the play."

The gullibility he displays toward Antonia is a metaphor for his larger gullibility toward the political system. He opposes the supermarket raids on the basis of honour and working class dignity. But the discrepancies in his thinking become painfully obvious as we see him defending his dignity by eating the dog food and bird seed Antonia has flung at him in exasperation. The play's culminating point is Giovanni's realization that action outside the system is necessary when the system has ceased to function.

Antonia's leadership in that culmination is undeniable, but the development of her friend and partner in crime, Margherita is perhaps of the greatest interest



Marie Romain Aloma

Roxanne Moffit

Michel Verreault

from the women's point of view. Margherita has stayed away from the looting, fearing her husband's wrath, but she joins in Antonia's cover-up scheme.

"There's an assumption that men set the rules and women are misbehaving," says Tucker. "But the women's friendship is very strong. There's an incredible loy-

alty that allows Margherita to do something she wouldn't normally do. She takes a chance, loses her fear and asserts herself by the end of the play."

One of the play's most uplifting aspects is its affirmation of unity between men and women in face of a larger enemy to whom characters refer as "the boss". Antonia is exhilarated by the support given her by the workers. "We found ourselves all together," she says, "men and women, doing something really right against the boss." At another point, Giovanni and Luigi realize that their wives "slave for the boss without pay" and that exploitation is the boss's way of scrambling your brains.

Women are the leaders in the educational process here. Perhaps it's their isolation from the decision making process, their subjugation, that gives them the advantage, the detachment to see things clearly. They haven't been subjected to the boss's brain scrambling process, and they bring valuable insight to men like Giovanni. That insight is, to me, the chief value of the women's movement. Society could use a good bout of feminization. Women's lib is in many ways men's lib and *We Can't Pay! We Won't Pay!* goes some way in reminding us of that all too often forgotten fact.

Open Circle originally staged the play in November, and it has been remounted for an indefinite run at the Adelaide Court. It's a good production and worth seeing. Tucker and cast have imparted a vaudevillian stylization and a manic pace to the play. It's the shortest two hours I've spent in a theatre this year.

My only quibble is that Tucker could have allowed herself the indulgence of making it longer. Cuts have been made, resulting in a streamlining of the play's political message and I think one or two valid points have been left out. The pacing might also have been slowed on a couple of occasions, just to let the message sink in. I'm highly critical of proselytizing in the theatre, and Tucker's efforts to avoid that trap are laudable. But this play and this particular production of it allow for more of that kind of thing than we're given.

The acting is superb across the board, but special mention has to go to Lubomir Mykytiuk (Giovanni) and Marie Romain Aloma (Margherita) for their superb timing and fine physical work.

Les Fees Ont Soif raises Cain in Montreal

by Sandra Crosson and Deborah Clipperton

When *Les Fees Ont Soif* was first produced in Montreal in 1978, members of the religious community unsuccessfully sought an injunction against its performance. The did succeed, however, in getting an injunction against the sale of the script for five weeks.

Written by French-Canadian Denise Boucher, the play is about women, and as you might guess, it has far-reaching religious and social implications. A housewife, a prostitute, and a statue of the Virgin Mary explain directly to the audience their entrapment in static, church-defined roles. The prostitute acts out a rape scene with a symbolic bird — the Holy Spirit. The housewife leaves her husband and the Virgin Mary comes alive. These women change during the course of the play; they move away from the roles they have been taught, toward their own experience.

Les Fees Ont Soif's first English-speaking production ran at Concordia University in late January. It was translated by Alan Brown and directed by drama student Holly Dennison. Irene Arsenault, Shelley Spiegel and Catherine Batchelor played the housewife, prostitute and statue.

The set had curving stairways leading to a platform with an eight-foot madonna-like, flowing, sensual and moveable statue of the Virgin Mary. The woman inside it came out several times during the play to participate in a stylized ensemble movement or sing a song. But towards the end, she bursts out of the statue, acting violently towards it when she can no longer tolerate her

complicity in the oppression of her own sex. After this, the statue disappears; the woman remains.

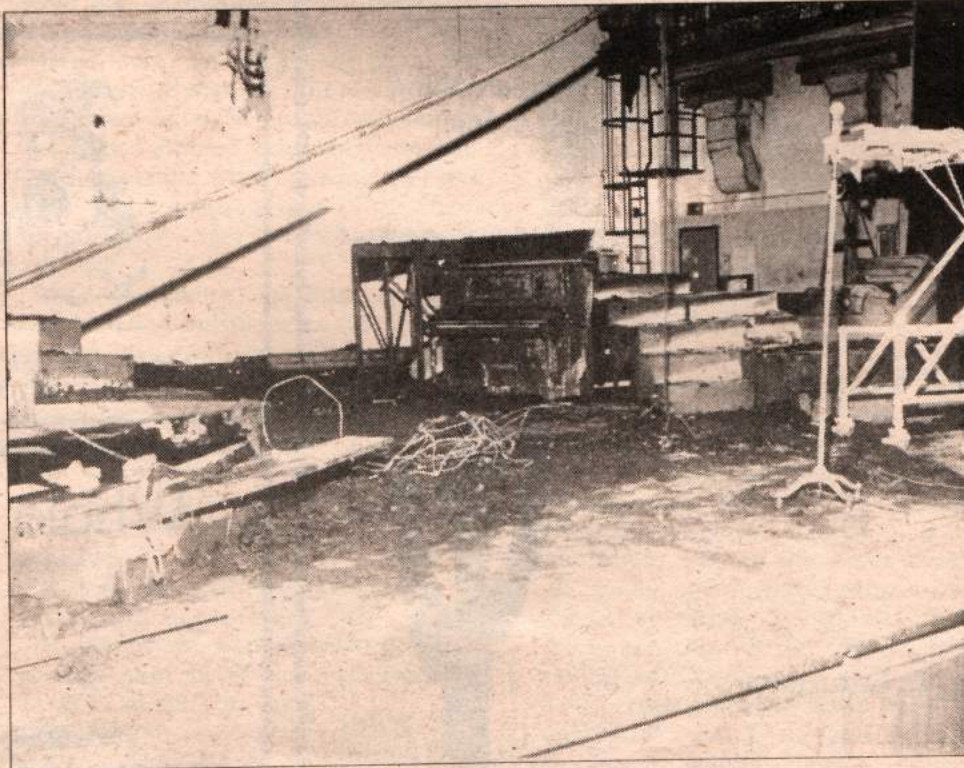
Reviewers found the production "blistering," "bold and incendiary," full of "blowtorch language" and "amateur in name only." The *Gazette* and *Le Devoir*, Montreal's two premier daily newspapers, were thrilled with the performance, as were smaller school publications.

The acclaim apparently was not universal, however. The cast and crew returned from lunch on the third day,

January 29, to find the set on fire. According to set designer Don Childs, a Concordia professor, the Montreal Fire Department suggested an electrical short in an extension cord caused the fire — the most common cause in theatres. However, one of the 380-seat auditorium's doors had been broken for months, and a Concordia security officer said he thought a short was an inadequate explanation.

Childs said the short was several feet from the apparent centre of the fire and

continued on page 22

The ravaged set of *Les Fees Ont Soif*, January 29, 1981.

Male-power nukes exposed

A Handbook for Women on the Nuclear Mentality
by Nina Swaim
and Susan Koen
\$3.95, 68pp.

Available at the Toronto
Women's Bookstore

Reviewed by Ginny Macevicius
For women seeking to under-

stand the connections between the anti-nuclear struggle and feminism, this handbook is indispensable.

The authors analyze how patriarchy, or male-dominated culture, has its logical outcome in nuclear power and nuclear

weapons. Patriarchy, say the authors, places profits and power before real human needs. And because nuclear power, to be effectively administered as a form of energy, requires the centralization of political and economic power, it easily becomes a mask for the

development of nuclear weapons.

The book also demonstrates the links between patriarchal oppression of women, corporate capitalism and intolerance of minorities. Specifically dealt with are the special health hazards posed to women by nuclear development. Since the nuclear industry is controlled by men, the handbook argues, "quality of life" considerations in decision-making are ignored.

The handbook provides profiles of such women as Karen Silkwood, an anti-nuclear activist believed to have been assassinated in 1976, physicist Rosalie Bertell, who has spoken out on the hazards of low-level

radiation, anti-nuclear activist Helen Caldicott, and feminist singer Holly Near.

The handbook concludes by showing how feminism offers an alternative to patriarchy through its emphasis on human needs and ecology. Suggestions on what women can do are outlined in its final chapter, "Acting on our Visions". Also included are a comprehensive bibliography, and a list of U.S. women's groups involved in the anti-nuclear struggle.

The authors of the handbook will be in Toronto on Monday, April 13, to take part in a workshop during a Week on Disarmament and Survival. See the Clarion Calendar for details.

Montreal theatre fire

continued from pg. 21

that the cord was encased in heavy cable. He said a short would have popped a circuit breaker long before it could have generated enough heat to start a fire.

"I believe the short provided the (fire department) inspectors with a convenient answer," Childs said. "As they said themselves, since nobody was killed and the damage was not in the millions, it probably isn't worth it to undertake a costly arson investigation."

"However, we must at least consider the possibility of arson."

Attempts to re-open the play were equally frustrating. First the university rector's office vetoed use of the F.C. Smith theatre. Then the university denied permission to perform the play on chairs in front of the

burned set, despite lobbying assistance from the playwright. The use of a small theatre on campus was refused because it was in a church basement.

Moreover, the cost of hiring security services if the play moved off-campus was prohibitive. The production was stalemated.

In an interview shortly after, director Holly Dennison described the impact of *Les Fees Ont Soif*. "The play is very dangerous because it touches on sore spots that have never been touched in theatre, in terms of women's oppression. Understanding the mythological roles of women is very important to understanding the play. In the old mythologies, although goddesses were oppressed, they were rich in personality and were fully sensual beings: Demeter, Isis. The Catholic church took the sexuality out of the female

image and created a receptive, passive woman; making the female a host of male sexuality. The church took the power out of female sexuality. The Virgin Mary has no personality, no sexual relationship to men.

"The play is dangerous to those people who exploit women and to women who wish to continue to live in those static, unbalanced roles because continuing in those roles invites depression, violence and insanity. The play can upset the status quo, that is why it is dangerous."

"The play is also dangerous to the church. Passivity and sexual repression is an important part of church ideology: it keeps the masses in their places; God is Big Brother; the good life is on the other side of death; never mind your misery; the meek and mild shall inherit the earth—but let God take care of it; if you cause a fuss instead of turning the other cheek, you'll go to hell."

The play is re-opening in Montreal at the Centaur Theatre from April 28 to May 3. Denise Boucher and Holly Dennison are also planning to bring it out of Montreal. If anyone has a suggestion for a Toronto performance, please contact Sandra Crosson and Deborah Clipperton at 38 Concord Avenue, Toronto.



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by Judy Liefschultz

A group called Women for Survival plans to occupy the Ontario Hydro building at College Street and University Avenue on Monday, March 30, to stress four demands the group is making of Hydro.

The demands are:

- Halt construction of Darlington nuclear plant and execute a planned phase-out of existing nuclear plants over the next five years.
- End spending on nuclear technology except for medical research and disposal methods for the stockpile of radioactive wastes.
- Give priority to development of renewable energy along with recycling and conservation in Canadian energy budgets.
- Compensate all workers for jobs lost through cancellation of nuclear construction by providing jobs in the renewable energy conservations fields.

"We need the support of as many people as we can get," a spokesperson for the group said. The demonstration is expected to peak about noon but will continue as long as occupiers remain.

To build support for the March 30 occupation and demonstration, Women for Survival will hold an educational on nuclear weapons and technology on Saturday, March 21. Dr. Rosalie Bertell will address the group.

Women are at the forefront of many local pollution battles such as waste disposal sites, mining licence applications in Eastern Ontario, opposition to nuclear power plants and uranium mining, pesticide spraying, and water quality and pollution skirmishes all over the province, according to the group.

"Women for Survival seeks to bring women together for understanding, support and political action on their environmental and feminist concerns."

The group also sponsors a speakers bureau for women's groups, the objective being a clearer understanding by women of the relationship of feminism to environmental issues.

For further information on Women for Survival, call 968-3218.



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162 McCaul

No Virginia, women's music is not Tom Jones, nor Barb Amiel singing Mozambican folk songs

by Anne Mills

Carlotta thought no less of Dale Easter than she did of a group of women who ran a storefront gallery on Fourth Avenue where only women's work was exhibited, carefully screened against male content and shown only to other women. At least Dale's bigotry wasn't foolish. He made a great deal of money.

—Jane Rule,

Contract with the World, 1980

It's a sad fact that record company execs don't fall all over themselves rushing to sign contracts with political or feminist performers — it would be feeding the hand that bites you! Besides, their records don't sell. And the artist is justifiably suspicious of being wooed, signed, and co-opted.

Because political albums are few and far between, their production off-hand and promotion non-existent, the probability of finding good stuff falls below the level of the statistically calculable.

It's frustrating that promising talent is lost because of the 'bottom line' of the music industry. That business is still in a slump, and music doesn't sell itself. The future is bringing a limited spectrum of music, a limited number of promoted performers selling a vast quantity of records each. Lack of interest from the industry stacks the deck against anyone off the beaten track — revolutionaries, feminists, avant-garde composers.

Perhaps that's why I hold such a bad image of 'women's music'. I've heard some dreadful stuff — usually a woman singer-songwriter and women musicians — mediocre songs, bad playing, and poor production probably hampered by inadequate facilities. At best it was tedious, using the worn technique and music of a past generation of sensitive folk-poets. At its worst it's offensive. Feel free to blame my politics and/or my ears for this opinion.

Is 'women's music' that which speaks most directly to women? Do we want to include Tom Jones as a performer of women's music? or shall we observe a distinction between 'speaking to' and 'directed at'? Is it a basic assumption that a majority of the consumers will be women? . . . certainly not to the record company running Patti Smith. Is it music composed, arranged, played and produced by women? I'd argue that, without the liner notes, no one would know the difference. Anyone asking "Is that a woman playing cello there?" is liable to be a) crucified or b) demonstrating ESP. The least unsatisfactory definition I've been able to devise is that women's music is written by women and is explicitly feminist. This tends to translate, of course, as left-political; when CBC Records releases *Songs and Stories* of Barbara Amiel . . . well, we may have to look again at this definition. . . .

It's interesting that politically progressive women musicians tend to be singer-songwriters whose words are slogans and their musical style almost retrogressive. The ones who are most musically progressive (that's jazz, in my bias) tend to be politically mute, because they use singers or words little. Contrast Holly Near, who records on a label owned and co-operatively run by women, and Toshiko Akiyoshi, who records on RCA's label. Holly: "I think artists have a huge amount of power, and anybody that says they are not a political artists is really refusing to face the fact that they have power. . . . Performing art is a manipulative art in a lot of ways. The problem is taking responsibility for what



Holly Near

people walk away with." Toshiko: "Musicians are powerless, in the sense that they are unable to change the world socially. However, they may feel very much concerned about what is going on around them, or what happened in the past, and they can express their feelings through their writing and playing."

Holly Near

Fire In The Rain/Redwood Records

As you may recall from previous *Clarion* reviews, Holly Near works to synthesize her musical message and her political one. She tours extensively to spread the word, and has been active in the anti-nuke cause for some time. *Fire in the Rain* is her fifth album. If you're a radical lesbian feminist anti-nuke music lover you undoubtedly own this record

already. Yet Near's music can be appreciated by a much wider audience. Her voice is pleasant and very capable, reminiscent of many other women's voices. Therein lies part of the joy of her songs as well as a problem. Near is musically conventional. Her melodies and arrangements are nice — and conventional. No one could say her voice is too shrill, too mannered, too gruff for their taste . . . it's so adaptable as to be ultimately bland and amorphous. I recognize Near's excellence at what she does, but it's not quite to my taste.

I can recommend seeing Holly Near in concert. Her songs give me the impression of a warm, positive, relaxed professional. I'm sure that her concert would be quite a lovely, special, event.

Holly Near will be appearing in Toronto at Convocation Hall March 20 at 8:00 PM. Tickets are available at the Women's Bookstore on Harbord, Glad Day Books, and S.A.C. The concert is being mounted by a new company, Womynly Ways Productions. They have a terrific policy of working to make their events accessible — the Near concert will feature interpretation for the hearing impaired, wheelchair ramps, and childcare.

Watch for Womynly Ways's next production, too: Heather Bishop at the Innis College Town Hall, April 23 and 24.

The Carla Bley Band

European Tour 1977/Watt Works

Q: Who composes like Gershwin, arranges like Zappa, charts horns like

Sousa and has the soul of Blind Lemon Jefferson? A: Carla Bley.

For years, I was so intimidated by her reputation for severe, ultra-intellectual and incomprehensible music that fear overcame curiosity. But I was so excited by a luxuriously-paced bluesy bit that I was pacing up and down, throwing by hands around, and shrieking "Wow!" involuntarily at crescendos and amazing chord progressions. My favourite cut has to be Spangled Banner Minor and Other Patriotic Songs — fun, bombastic, daring, lush. Bley is superb.

Toshiko Akiyoshi-Lew Tabackin Big Band Insights/RCA, 1978

Toshiko Akiyoshi received the *Downbeat* magazine award for Jazz Composer of 1980, after years of Most Promising this and that. That and a buck seventy-five will get her a beer at the El Mocambo. She has worked for years with flautist Lew Tabackin, and for quartets. Her 'Insights' lp is notable for delicate and unusual approaches to bebop, and beyond. One side is devoted to a work entitled Minamata, with movements called Peaceful Village, Prosperity and Consequences, and Epilogue. Here, as in some other pieces, her Japanese musical heritage is woven with powerful effect throughout the intensifying moods of innocence to despair. It's frustrating that her range of musical techniques do not include song, or chanting to allow more explication than that which the titles provide.

Music in identity crisis

by Barbara MacKay

Women's music is multi-faceted; but are all female musicians practitioners of women's music? Women's music should honestly represent life from a female perspective — not mirror men's perspectives or reflect male perceptions.

As art, women's music suffers from an unknown herstory. Because of this, women may lack a collective consciousness, a sense of themselves as individuals in a tradition of female musicians.

The debate over women's music is likened, in my mind, to that of Canadian literature. Both art forms suffer from an identity crisis: a short or unknown history, a lack of self esteem and self worth.

Marshall
Marshall Chapman
Epic Records 36192

I have always disliked rock 'n' roll because it reeks of testosterone. Marshall Chapman, however, utilizes and appreciates all the things about rock that I previously believed were traditionally male. She makes them seem naturally female. A good ol' girl from Nashville, she has not forgotten her C & W roots but she is definitely not another Tammy or Loretta. Her deep voice sings tough and she appears to suffer from none of the guilt about being famous that perhaps Suzy Roche has. Whether this lack of questioning is good or bad, she seems to be a confident rock 'n' roll girl.

Chapman's latest album is much slicker than her previous efforts, and although she doesn't play as much on this one, her songs are only getting better. In *Running Out in the Night*, she sings

*I don't mind getting my two feet wet,
But I like to keep them on the ground* — which seems to summarize her sensible attitude toward the industry and her place in a traditionally male form.

Don't Make Me Pregnant, played with a hint of a Latin rhythm, describes the quandry of a 17 year old homecoming queen whose date would rather celebrate in the back seat of his car than on the dance floor. As the song fades out, Chapman's lyrical sense of humour makes use of a great adolescent line: "Whadaya mean, let's just see if it fits?"

Nurds
The Roches
WB Records XBS 3475

It is difficult to classify the music of the Roches. One might be tempted to call it folk, but their style is definitely their own. Their latest album includes the Cole Porter tune, It's Bad for Me — not a 'folkie' song. The sisters' voices blend so harmoniously they sound more like a choir. All three play acoustic guitar, but this album also includes a full band (male).

Factory Girl is a traditional Irish song, one of only two songs on the album that the three didn't write themselves. It is a folk ballad, sung in the classic trilling Irish style. It tells the tale of a nobleman whose heart is captured by a young girl on her way to work at the factory. When



The Roches

continued on page 25

film

Laura Sky's Moving Mountains: A celebration of struggle

Reviewed by Sandra Crosson

Moving Mountains is a new film by Laura Sky about women in non-traditional work; in this case, women at the Fording open pit coal mine in Elkford, B.C. It is a United Steelworkers of America local of 1,721 workers of which 80 are women.

The film opens with a night shot in the winter, blue-green darkness. Indoors, the women are putting on boots, hard hats. Truck driving rock music begins with Arlene Mantle singing. The coal mining crew loads onto buses and drives into the snowy mountains, yellow headlights cutting through the pale blue night. *Moving Mountains*.



Laura Sky

Women are at the wheel of some of the heaviest machinery in the world here. The story is narrated in the song, too. "Energies flow, working women behind the wheel." A woman emerges from behind the wheel of a truck. She comes up to the hub cap. The women are on the dozers, on the blasting crews and on the dump trucks.

The company was reluctant to hire women. The women wanted to work but couldn't get jobs, so they went to the human rights commission with the backing of the USWA local. When the complaints began to pile up, the company gave in and hired three women.

Ina, one of the first women hired by Fording, said other workers told her she was "taking a man's job," and asked why did they hire "such a little one." Now, six years later, she is accepted, but it was not easy. The women at Fording are constantly proving themselves. On the job, the men set up failures for the women by sending them out on jobs that they wouldn't do themselves. The women admit that the work is difficult, but they will not admit defeat.

When Ina first applied, they

offered her a cleaning job, and she told them that cleaning was not exactly her bag. She's on the grievance committee of her union now and, being diplomatic, she's good at it.

Of course, Fording isn't the only company to resist hiring women. According to Leah Cohen, author of a book on sexual harassment, even Manpower counsellors discourage women from entering non-traditional jobs, despite the government and media hype to the contrary.

Deidre Gallagher of USWA explained some of the difficulties women encounter once they are hired into such jobs. "STELCO forces women to use the same washrooms as the men, thus creating tensions in the workplace and dividing the workers," Gallagher said. "If they really wanted women on the job, they could make it easy for them, but they don't."

"Equipment design hasn't caught up with women yet: safety goggles don't fit properly, the grips on levers are too large. Also, women are kept separated on shifts working alone with 40-50 men. Because of these external obstacles, women must support each other by working together."

In the film, men talk about having women at the mine. They voice all the usual concerns: the work is too hard, too dirty, too dangerous; women should be home raising the children; women are inexperienced. In short, "they are OK when they are like men." The truth is that women are good on the job, learn quickly and don't have accidents because of the double-edged sword of having to be careful and having to prove themselves.

Some of the men like having women around. One woman at Elkford is training her husband on the heavy equipment. Men say women keep them in line, make them behave. "It's different with women around; not dramatic, but a change." The truth is that with women on the job there are fewer drinking



Steelworker Ina Hees

problems, fewer nervous breakdowns, less violence, and fewer family problems among the workers.

The movie is full of shots of women at work. Two women set the blasting charges and walk up the hill to watch the twin explosions. A woman's face is reflected in the window of the cab as she concentrates on moving earth.

Women are working in the industry both for the money and the excitement. One woman worked in the company offices for two years. She was bored, and making only \$5 an hour. Now she's in the mines making \$12 an hour and is definitely not bored.

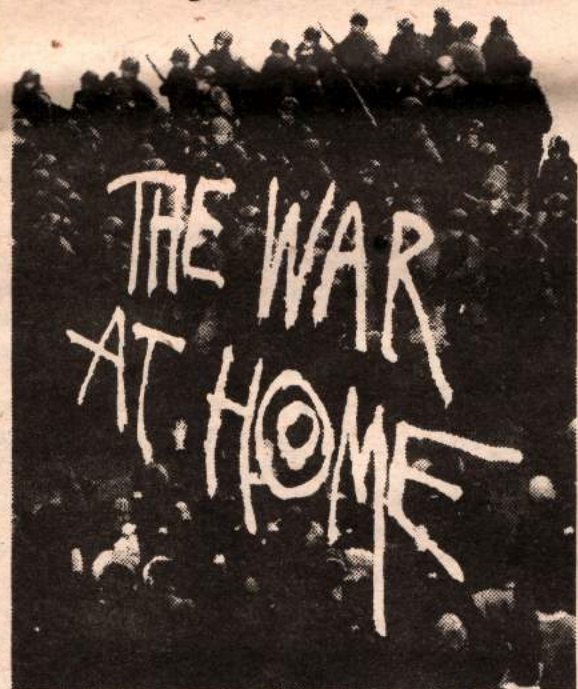
There are problems, of course, and fear is the big one, because of the constant danger. For the women with children, the main problem is not seeing their

children. And although the movie didn't raise the issue, there was bound to be some sexual harassment.

Laura Sky made this film as a celebration of struggle. "Look where we've gotten, look what we can do!" She got the idea last August, and travelled to the interior of Alberta and British Columbia looking for the story. She approached USWA with the idea and she bought it. The 25-minute film came out of the lab this month on a budget of \$32,000. In the film industry, working on that small a budget in such short time is a phenomenal achievement, and a tribute to Sky's ability and skill.

Moving Mountains is distributed by the Department of Labour, women's branch, and by the United Steelworkers of America: Contact Deidre Gallagher, 487-1575.

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No Frills band shops at rock's supermarket and display aisles of plenty

by Ted Hebbes

The stage is small at the Lower East Side, a bar at the Hotel Isabella decorated in early dungeon. The five-piece band overflows the stage and they have to set up the electric piano and part of the P.A. on the floor.

The scene is no different from any other bar in any other city. Dimly lit, smokey with ambience warmly supplied by the clientele, it's your average bar. The difference is the musicians.

The musicians are known as "No Frills"; two keyboards, bass, drums and guitar provide the instrumental lineup. They play solid, aggressive rock characteristic of the late sixties sound; their tunes are well-written and tight.

Their week-long engagement at the Isabella was an important date for them; it's taken them from the smaller, less-known clubs, where they've developed a cult following, to a club that is an important stepping stone for bands in Toronto trying to break in to the potentially more lucrative downtown club scene.

They do have their faults, notably a lack of stage presence to see them through those awkward pauses between tunes and a shortage of material, having to

repeat songs at the end of the night.

The band has been together for about a year-and-a-half, aiming primarily at people "with educated ears who like rock music from the late sixties. That's why, when we do other peoples' songs, they are artists who were popular then," says

Susan G. Cole, pianist, songwriter and singer in the band.

"We feel that one of the most important things we can do is simply get up there and play well . . . that's one of the first barriers we have to overcome as women . . . several of our songs are strongly political, such as Kickback and What Do You

Want From a Lover," said Cole.

Their musical style is hard to pin down. Some of their original material sounds like New Wave, especially when Evelyn Mandel solos on the Farfisa organ. Yet their strong vocals and melodic songwriting remind people of Styx. When they cover old Sixties tunes, they sound like The Spencer Davis Group re-incarnate. Schizoid? No, they

just happen to have three songwriters with diverse styles. "We try to blend rather than showcase one person," said Susan.

The fact that No Frills has three strong soloists, Evelyn Mandel, Susan G. Cole, and especially Sherry Shute, is amazing given the obstacles they've had to overcome. "With most women, the relation they've had with music has been through their bodies; they either dance or sing," said Susan.

No Frills is a band that, hopefully, will go a long way towards dispelling this nasty illusion.



Evelyn Mandel, Catherine MacKay, and Sheri Shute; rockin' at the Lower East Side.



Women's music needs identity

from p. 23

he stops to watch her, she sings:

Stand off me young man and do not insult me

for although I am poor I think it no shame.

he pleads for her attention but she is unrelenting in her class analysis:

My friends and relations would all frown upon it

Besides I'm a hard workin' factory girl.

The Death of Suzzy Roche is another of my favourite songs. Sounding much like a show tune, it is sung by a woman who works in the laundromat where Suzzy does her laundry. She hates Suzzy and thinks Suzzy holds herself above her because she is a celebrity. The chorus of the song cautions Suzzy, "Everybody in the laundromat is equal."

As the song progresses, the laundry woman's threats go from "I'd like to stick a turd in her mailbox" to "cut her throat". The last verse describes her angrily throwing Suzzy's clothes all over the floor because she was not there at the end of the machine's cycle on a busy day. When Suzzy returns and picks her clothes up from the floor, the woman stabs her in the back. The violent ending is in sharp contrast to the up-tempo beat of the song. One wonders if this reflects Suzzy's guilt about being a celebrity.



Cut
The Slits
Antilles AN7077

New wave music brought a lot of people into the music industry who had musical energy and appeal, but not necessarily technical skills. The Slits are no exception, learning as they perform.

They are not slick, but neither are they unprofessional. They often sing atonally, or in different keys, but don't get me wrong — they are good singers. Without liner notes it's tough to tell who's playing what, but with each listen I hear a new sound, musical or vocal, that I didn't hear before.

In Spend, Spend, Spend they sing about the traps of consumer society.

I have a tendency to get bored too quickly

Recently my dull life seems to have no meaning

I am stuck with someone, we're not communicating

I want to buy

I need consoling

I want to satisfy this empty feeling . . .

The next cut, Shoplifting, is about those who need more than consoling but can't afford it.

Ten quid for the lot

We paid fuck all

Babylonians won't lose much but we'll have dinner tonight

—followed by a great screaming "ruuuuuuuuuun!"

Typical girls is another favourite cut, although I find some of my own characteristics listed among those of typical girls, who don't create . . . don't rebel . . .

Are looking for something . . . marry well . . .

Stand by their men . . . don't drive well . . .

The song ends with the musical question:

*Who invented the typical girl
There's another marketing ploy
Typical girl gets the typical boy.*

ETF silences drummers

No dope in the bongos

by Alex Smith

In an action they say is blatant harassment, the Gayap Rhythm Drummers were raided at their rehearsal space in a Toronto house by police on February 6, a day after the massive bathhouse raids.

None of the members of Gayap, a group founded to promote cultural awareness among black youths in Toronto, was charged with any offence.

The police forcibly entered the house, allegedly to search for firearms and narcotics. They found neither. The group say they co-operated with the police and when asked to produce identification, they all complied.

But an official of the immigration department then ordered them, in what Gayap member Jurebu described as a "flip-pant manner," to be taken to the police station. When Gayap pressed them for a reason, they were told that they were being taken in because they did not have their passports. All members of the group are landed immigrants.

Jesse, another member of the group, said "There were in the vicinity of 50 people deployed in this military-type attack." It was a four tiered operation which in-



Jean Paul Lenin

cluded the Emergency Task Force, narcotics squad, immigration officials, and Metro police.

Bert, another Gayap member said, "We heard some banging on the door... I started to move towards it, when they (the Task Force) kicked it down and kicked me back... they had their rifles and they ordered us to kneel down on the ground and put our hands on our heads... I didn't know who the hell they were 'cause they didn't look like cops... I was really terrified... they threatened to shoot us if we moved... when they 'subdued us,' the Metro cops took over..."

The *Clarion* contacted Metropolitan Toronto Police to determine what constitutes proper identification. We were told that "personal papers, driver's licences and social insurance cards are all acceptable." Jesse had his driver's licence, social insurance card and Metropass.

Other members of the group were similarly equipped.

An immigration spokesperson told the *Clarion* there is "nothing in the Immigration Act that states people must carry their passports on their persons."

Four members of the band were taken to 11 Division station because they did not have their passports with them. They were kept there for about two hours, but were not questioned. In the early hours of the morning, they were told by police to "get the fuck out and be quick about it."

As of yet, Gayap has received no explanation or apology.

Gayap member Jesse told the *Clarion*, "It seems that what they're saying is that you have to walk with passports, that's the only proper form of I.D. Maybe what they're trying to do is to introduce some kind of passbook laws where blacks have to start walking with their passbook like they do in Pretoria."

Inspector Bailey, who is in charge of the Ethnic Relations squad, said the raid was carried out because of "information

received in January, 1981, which suggested that these people were involved with drugs and firearms."

Staff Superintendent Reid of 1 District drug squad was vague when asked about the number of officers deployed in the raid. "There were sufficient people there to handle the job in a proper and professional manner," he said. He also said that to his knowledge, there were no threats made by police. One member of the band has stated he was threatened with having his "head flushed down the toilet."

The Black Resource Information Centre is trying to arrange a public hearing with the Committee on Race Relations to investigate the incident.

Band member Jurebu told the *Clarion*, "We believe in human rights for human people and we feel as if the plight of minorities or the plight of black people, as we see ourselves in this city, is one in which we have to fight for our rights because no matter where we come from, or how long we've been here, we're not

considered as Canadians.

"What they're doing is harassing black people, whether they come from Halifax, Trinidad, Chicago or right here in Toronto."

Band member Bert said the raid was "a serious mistake because it's not a pleasant thing to be looking in the face of a loaded gun... personally, I don't see why we as human beings should be subjected to that kind of terror in Canada."

"We have to be vocal about incidents like these," Jurebu said. "We must make more people aware of what's going down in this city. There's no way that people of this city have any control over the police, because as the situation stands, there is not one public agency that ordinary people can go to file a complaint against them. The police investigate themselves."

"Through our music, we are trying to bring about a social, political and cultural awareness of what's going on here in Canada, as well as what's happening on a more global basis, for example, the struggle of blacks in South Africa against apartheid," Jesse said.

Three of the five band members took part in a recent workshop with the Committee for Law Enforcement and Race Relations. Jesse said the purpose of the workshop was to try and clear up some of the misconceptions that police have of black youth and black culture.

"We were doing this because we know that there is a serious problem with police-community relations, especially in regards to black youths in this city. It was hoped that our get-together would help police to take a better approach in dealing with black youths as well as doing away with negative and stereotyped attitudes."

The band has also played their Afro-Caribbean music recently at benefits for groups concerned with the Albert Johnson issue, and for the Ban the Klan Committee. They are presently involved with the Reel To Real Film Festival as co-sponsors.

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by Marg Anne Morrison

The latter half of the seventies, for all its problems, saw a significant increase in feminist publishing in this country, not only in books, but in feminist journals and newspapers, as well.

Some of these publications, such as *Makara*, *Upstream* and *Branching Out*, didn't survive to see 1980, much to our loss. Many did, for there now exists a vigorous and successful effort on the part of thousands of feminist women in Canada to write, be read and be heard. Publishing on a small scale is one of the most depressed areas of the economy. It is almost impossible to stay alive without grants, huge capital backing, the grace of god, or any other equally hard to find source of financial assistance. It is exciting to see them survive, particularly those published out of less populated communities where the market is small and the surrounding communities widely spread out.

The issues and stories dealt with cover a wide range — abortion, rape, family structure and its changing face, law, power, lesbianism, housing, credit unions, co-operatives, organizing, work, health, and victories and defeats in the never ending fight to make feminism as accepted as breathing.

One of the areas found lacking however, was discussion of aspects of the heterosexual relationship, and attempts to make men more active in the feminist drive. Some of the publications consciously choose not to cover these subjects, others touch on them but not in depth.

Is that because of the difficulty so many men and women have today in trying to sort out their personal to coincide with their political?

Another personal aspect in our lives, humour, is often missing in these publications, (a fate suffered by most leftist publications unfortunately). Women's rights are not something one cares to make light of. But surely we do sit back and have a good laugh at ourselves and others once in a while. It keeps us sane. The weight of the issues which concern feminists is not light, but not laughing only increases that weight.

Each publication suffers from another dilemma: how to attract the 'not-already-committed' — the audience one is trying to reach.

These criticisms are far out-weighted by the positive aspects of these publications. They don't have all the answers—yet—and they make no attempt to hide that. The questions are shared openly with their readers, the readers being the ones who will help them find the answers.

Women are learning more all the time: distribution, marketing, appearance and the need to (ugh) compete to survive, are being taken seriously.

The women's movement depends heavily on feminists being able to communicate with each other and with non-feminists across the country and across the borders. We cannot and need not work in isolation.

What follows is information about some of the publications available in Canada, and a few from our sisters in the States. There are many others which, due to space restrictions or unavailability, could not be mentioned here. But we'll try to talk about them in a future issue.

Happy International Women's Day! Read on.

Feminist publications: A Review



Broadside: A Feminist Review

Published in Toronto, available at some stores in Toronto and across the country, and by subscription. Single copy \$1, subscription \$8/yr. P.O. Box 494, Station P, Toronto, Ontario M5S 2T1.

Broadside is published 10 times a year. A tabloid size newspaper, it covers a diverse range of topics such as abortion, health, economics, the constitution, women organizing, violence and inter-rational news.

Canadian Women's Studies

Published quarterly by Centennial College in Toronto. Available in some bookstores or by subscription. Single copy \$3, subscription \$10/year. P.O. Box 631, Station A, Scarborough, Ontario M1K 5E9.

CWS is a bilingual journal, academic in content but by no means inaccessible. Each issue has a theme — the most recent was law and politics. Copy-heavy but good, interesting reading with much information and statistics.



Fireweed: A Feminist Quarterly

Published in Toronto by the *Fireweed Collective*. Available in some bookstores, and by subscription. Single copy \$3, subscription \$10/year. P.O. Box 279, Station B, Toronto, Ontario M5T 2W2.

Fireweed is a journal publishing the work — photographs, fiction, poetry, plays, interviews, and reviews — of women. Articles are informative and design is attractive and clean, making for a very good read. Upcoming theme is Bread and Roses.



—Vanya Lowry/Broadsheet

Grapevine: Newsletter of the Lesbian Mothers Defence Fund

Published in Toronto four times a year. Available only through the LMDF, P.O. Box 38, Station E, Toronto, Ontario M6H 4E1 (465-6822). Donations welcome.

Grapevine is one of the few lesbian

publications in Canada. It is four pages long. Articles concern custody struggles, children's and mothers' rights. It has an optimistic and supportive editorial policy. An informative publication which deserves to publish more frequently.



Women and Environments, June, 1980

Healthsharing: A Canadian Women's Health Quarterly

Published in Toronto by Women Healthsharing, a Resource and Writing Collective. Available in some bookstores in Toronto or by subscription. Single copy \$1.75, subscription \$6.75/year. P.O. Box 230, Station M, Toronto, Ontario M6S 4T3.

Healthsharing is one of the publications which is learning how to get itself across. Its editorial policy is open, honest and determined. It has a glossy cover and very attractive layout. *Healthsharing* covers health-related topics — many controversial and all interesting. Recent issues included articles on chemical compound dumping, sex without science, tampons, post partum depression, and news shorts.

ACTION: Manitoba Action Committee on the Status of Women

Published monthly by the Action Committee. Subscriptions come with membership. (Cost of membership not listed.) 209-388 Donald Street, Winnipeg, Manitoba R3B 2J2.

Information is presented in a 24 page newsletter format with news-style writing, although a personal tone pervades and quite nicely too. Subjects reported on are important and alternative lifestyles are presented. A recent issue dealt with the failure of some unions to adequately represent women. Announcements of women's events, meetings, counselling and forums.



Calgary Women's Newspaper: Alberta's Feminist Paper

Published monthly in Calgary by the Calgary Status of Women Action Committee. Available by subscription \$10/year. c/o YWCA, 320-5 Ave. S.E., Calgary, Alberta T2G 0E5. Depends solely on advertising revenue, donations

and subscriptions.

CWN is a tabloid size newspaper of 24 pages, packed with stories of relevance. A wide range of international issues and thorough reporting of Calgary women's news and organizing activities.

Hysteria: A feminist magazine by women in Kitchener-Waterloo

Produced in Kitchener, Ontario by the *Hysteria Magazine Collective* and published quarterly by the Little Red Media Corporation. Available in some bookstores or by subscription. Single copy \$1.50, subscription \$5/year.

Hysteria has only published twice, but it is a refreshing publication. In magazine format, this publication has beautiful graphics and relevant subject matter. News and arts are included. Upcoming issue theme is Women and Art.



Northern Women's Journal

Published six times a year by the Northern Women's Centre in Thunder Bay. For subscription information write: 316 Bay St., Thunder Bay P, Ontario.

NWJ is a small newspaper serving Northern Ontario women, with some news of Manitoba. Interviews with public officials and articles on childbirth, women in media, book reviews, rape-laws and abortion, fiction, poetry and news updates. NWJ has a real 'community' air to it. Obviously much needed and appreciated by its audience.

The Optimist:

Published monthly in Whitehorse by the Status of Women Council, 302 Steele St., Whitehorse, Yukon. No subscription rates listed.

Women in the Yukon are by no means behind the larger centres in their awareness of or interest in feminist issues. The Optimist is in its fifth year of publication. Marriage contracts, lesbianism, medical and health topics. Practical application is emphasized.

Big Mama Rag

Published 11 times a year by BMR Inc., a collective. Available by subscription for \$10/year. Free to all women in prisons and mental institutions. 1724 Gaylord St., Denver, Colorado 80206.

BMR is a 16 page tabloid. Covers news from all over the U.S. and has two pages of 'Hot' briefs. Good graphics and cartoons, prison news, raising children in lesbian communities, health, racism, culture, and announcements.

Off Our Backs

Published 11 times a year in Washington, D.C. Available by subscription \$7/year, cover price .75¢. 1724 20th St. N.W., Washington, D.C. 20009.

OOB sparks a determination and energy in the reader immediately. It encourages a fight back attitude and provides thorough coverage of prevalent feminist issues: lesbianism, rights, violence, international news, prisoner concerns, farm-workers. It has a good reader response, as evidenced in the letters column.

LES FEMMES DANS LE MONDE
環球婦女 여성세계
ΔΙΕΘΝΗΣ ΓΥΝΑΙΚΑ
La Mujer a Través Del Mundo
महिला का संसार
ЖЕНЩИНЫ МИРА
THE WORLD'S WOMEN

Mental defence more important than physical

You are worth defending

by Marilyn Murphy

I asked Barb Watson why a woman should take a course in self-defence. "Currently, the maximum sentence for indecent assault on a man is twice as long as the maximum penalty for indecent assault on a woman. This is something a lot of people don't realize."

Right. Like me, Barb. Like me.

Barb Watson, founder of Main Self Defence, believes that "you are worth defending," whatever bias to the contrary may exist in the legal system, in society or even in your own mind. DoMain is a system designed for women, children, seniors and the handicapped. It teaches you how to avoid becoming a victim and how to counter the social conditioning which can lead to being victimized.

I asked some of the women in Watson's course why they were there.

"I always felt confident and ready to fight back, but I realized I didn't have the techniques."

"I was attacked in July, 1977."

"I was attacked on campus."

"I had a neighbour who went out shopping one day and she was murdered."

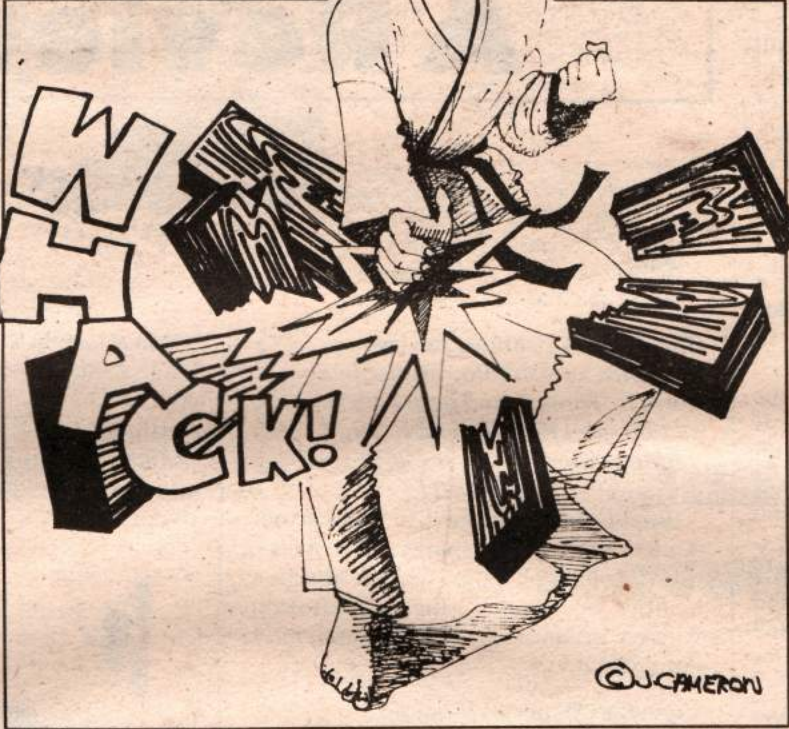
"It's stupid for half the population to walk around afraid of the other half."

DoMain Joshido self defence for women is taught in three stages. DoMain I is a 12 hour course aimed at preparing you psychologically to avoid the circumstances in which attacks occur, and providing you with some very basic, extremely simple manoeuvres to meet an attack positively if avoidance is impossible. There are no throws or take downs in doMain I. DoMain II extends the physical training of self-defence while continuing assertiveness and stress reduction principles. DoMain III is an instructor's course. DoMain I is taught as a complete course in itself and students may decide not to proceed on to other levels if they wish.

DoMain is based on the principles of integrity of the individual and simplicity. "I founded doMain in the belief that all persons are worthy of being allowed to retain their integrity," Watson stated. "Mind-body coordination is the whole idea in self defence and mind-body coordination comes out of a sense of integrity."

The emphasis on integrity and the individual as a whole means that legal, mental and emotional aspects of self defence are covered in the course. Physical training of the muscle-building sort plays a minimal role, especially in doMain I.

The doMain program for seniors and the handicapped varies greatly to meet their



special, individual needs. "For example, with seniors and some handicapped we're into working a great deal from seated positions. We also work a lot more on the fundamentals because there is not generally as much balance to begin with. We have a senior citizen, as a matter of fact, who is training to instruct seniors. Seniors can certainly learn from me, but when they see a senior doing it then they realize even more that they can really do this thing. I have worked with the blind and with the deaf. There is always something anybody can do."

Watson believes it is the simplicity that makes doMain different from other forms of self defence. "We teach assertiveness training, communication techniques, relaxation and stress reduction. This is where doMain differs from the other martial arts. The other martial arts are very disciplined. It may take five or six years before you become proficient and if you try to use it out on the street before that, it's just very, very dangerous. As far as the physical thing goes, it is always a last resort."

The reason that physical force should be a last resort is also a legal one. "Legally," she said, "you can use only the minimum amount of force necessary to stop or avert an assault."

If you use more force than is deemed necessary, you may be the one who ends up in court pleading not guilty to an assault charge.

"But," said Watson, "the mental and emotional components are by far the most important in doMain." One of the biggest hurdles to overcome in self defence according to Watson is the "victim response" which must be replaced with a positive, assertive one.

"We ask the women to imagine someone they loved who had been attacked—if you see your two-year old being dragged off in a car by a total stranger, then most women would run out there as quick as they can. If they can do it for their child, they can do it for themselves," said Watson.

Why won't women do it for themselves?

"We get into very many ideas on women's role," said Watson. "The idea of women's role is the feeling of helplessness—the whole idea of woman as victim out there in society. We do not use the word victim in doMain. We use the word attackee. An attackee is simply the recipient of an attack. An attackee can respond in some way in their own defence."

Fear, and how to control it, is discussed openly and intensively in the course. "If you are in an attack situation obviously you are going to be frightened," said Watson. "Attackers generally look for a good victim—that's the word they want and they want a fear response. That's the response that indicates they are in control. Don't give it to them."

Watson proposes that women should replace the victim fear response with the attackee response. An attackee will fight back in some way, will try to remain in control, even if it means just taking a deep breath while they think the situation through.

Watson said that a "victim profile" had been compiled by showing films of street crowds to prison inmates convicted of assault, and asking them which one they would go for. According to the profile, the victim walks with her head down, shoulders rounded, purse dangling. She walks slowly without any apparent sense of purpose or destination, and may be fatigued, hung over, or poorly nourished.

Accordingly, Watson has developed what she calls the "attackee profile" to counter the "victim" profile. She strongly believes that the principles and techniques upon which the profile is based should become a way of life—as natural and automatic as breathing. Here are some of those principles:

- Be S.A.F.E.—this is a formula used by the Los Angeles Police Department. It means:

- S — be secure of yourself, your possessions. Lock your doors, hold your purse tightly under your arm.

- A — avoid attack situations. If you feel threatened, don't laugh it off. Chances are you are right.

- F — if you can't avoid a situation — fight. And remember fighting can involve any of a number of responses.

- E — escape.

- Carry your identification, keys and a little money somewhere other than in your purse. If they get your keys and identification, they know where you live and they can get in.

- When you are coming home late at night walk down the middle of deserted streets. It is better lit and there are fewer hiding places for attackers.

- Walk briskly, purposefully, confidently, with your head up, shoulders straight. Use your peripheral vision. Look around you. Be aware and alert.

- Never yell "Rape" or "Help". People don't want to get involved. Yell "Fire". The whole neighbourhood will turn out to watch something burn to a cinder.

- Use Verbal Self Defence. Be positive, self assertive. If someone asks you a question, answer with a question. Don't be drawn into defensive explanations. Sometimes just demanding what someone wants is enough to scare someone away. Especially if the attacker is armed, keep the attacker talking until an opportunity presents itself, then run away or fight, whichever is most feasible.

- Run. Trust your instincts. If a situation looks threatening, why hang around?

- Remember — you are worth defending.

There are many types of self defence courses available in metro Toronto. Here is a sample:

DoMain: DoMain I costs about \$30 for 12 hours of lessons. Call 463-5754 and leave your name and number in confidence.

Wendo: The courses concentrate on women's self defence. The 12 hour introductory course costs \$30. Call 977-7127.

Kyong Lee Taekwon-do Centre: The Centre offers courses in women's and children's self defence. There are three locations: downtown, call 929-5511; north Toronto, call 483-4002; east Toronto, call 759-2500.

Toronto Academy of Karate: Dr. Burt Konzak focuses on mental discipline and philosophy as well as physical training. He teaches Zen and Karate to women, men and children. Payment is for annual club membership. Call 535-9992.

Hatashita Judo Club: Judo training for women, men and children. Call 364-8670.

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Tel: (416) 532-1614

Monday, March 16

Picture of a Gone World. Photo-montage artist Richard Slye has an amazing show at the Partisan Gallery, 680 King St. W., 2nd floor, room 203 (corner of Bathurst & King). The gallery is open 6-9 p.m. on weekdays, 12 a.m.-6 p.m. on weekends. Show ends April 14.

Grassfire Concert, in honour of the 13th year of struggle for liberation by the Filipino people. Songs & poems, plus a talk by Joel Rocamora. Trojan Horse, 179 Danforth Ave. at 7:30 p.m. Suggested donation \$3.

Dario Fo's comedy **We Can't Pay! We Won't Pay!** reopens at the Open Circle Theatre, Adelaide Court, 57 Adelaide St. E. Tues-Fri at 6 p.m., Saturday at 9 p.m., Sunday at 2 p.m. Weeknights \$6.50, Fri. & Sat. \$8.50, Sun. matinees \$5. For tickets call 363-6401. Un limited engagement.

George Jonas and Robert Zend read from their novels and poetry in Hungarian and English at the China Court Cafe, 210 Spadina Ave. Admission is free but seating is limited. For details phone 366-2593.

Our Best to You is a month long series of NFB films at Harbourfront at 7:30 p.m. Admission to all films is free. For reservations call 869-8412 after 2 p.m. Tonight's films are **Acting Class** and **Paper Wheat**.

The New Brunswick Landscape Print: 1760-1880. An exhibition at the Canadiana Bldg., 100 Queen's Park until April 15. Admission free.

The Festival of New Cinema is showing **When Joseph Returns** (Kovács/Hungary) at 7:30 and 9:30 at the Festival Cinema (Yonge at Charles). Admission \$4.50.

Partyliner, an experimental comedy about three people's private lives and relationships is presented by A.K.A. Performance Interface at The Theatre Centre, 95 Danforth Ave. until Sun. March 22. Admission \$3. For information call 461-1644.

Reflections in a Quiet Pool: The Prints of David Milne, an exhibition of more than 179 prints and 29 watercolours at the Art Gallery of Ontario, until April 12.

Indoor Tennis at the YWCA. Courses for beginners at various locations throughout the city. The fee is \$21.00 for 6 weeks. For details phone 487-7151.

Bulgarian Graphics and Poetry at the Samuel Zacks Gallery, York University, weekdays 9:30 a.m. to 2:30 p.m. Until 19 March

The Toronto Public Library is sponsoring free tax clinics for those unable to afford the fees of commercial tax services. To be eligible you must be single and earn less than \$9,000, have 1 dependent and earn less than \$11,000, have 2 dependents and earn less than \$13,000 and so on. For more details call your local library.



Prodigals in a Promised Land, a new play by Caribbean playwright Hector Bunyan, is at the Theatre Passe Muraille, 16 Ryerson Ave. until March 29. Tues to Sat at 8:30 p.m., Sun at 2:30 p.m. Sunday is pay what you can. For more information call 363-2416.

calendar

Tuesday, March 17

The third public forum in the series **Effective Citizen Participation and Control of the Environment**, will be held at 8 p.m. at the St. Lawrence Centre, 27 Front St. E. Admission free.

Denys Arcand Retrospective. Four days of films by famed Québécois filmmaker. Tonight's film is **La maudite Galette**. OISE auditorium, 252 Bloor St. W. at 7 p.m.

NFB film at Harbourfront. Tonight's films include **Laugh Lines**, **A Sufi Tale** and **The Sweater**, plus recent work by Derek Lamb who will introduce his films. For details see March 16.

The Festival of New Cinema is showing **The Opium War** (Chen/China) at the Festival Cinema (Yonge at Charles) at 7:30 & 9:30 p.m. Admission \$4.50

Canadian poet **Douglas Loehhead** reads from his latest book, **High Marsh Road** at Harbourfront at 8:30 p.m. Admission free.

The Ontario Film Theatre is showing a series of Japanese films at the Ontario Science Centre, 770 Don Mills Rd. at 7:30 p.m. Admission to all films is \$2. Tonight's film is **Build-Up** (Masumura/1958) about the cut-throat world of advertising. All films are subtitled.

Ten Days That Shook the World (Eisenstein/1927). This film is being shown as part of a course on Revolutionary Cinema. Teacher is Reg Hartt, Cineforum, 12 Mercer St. Admission \$5. For information call 368-4207.

Wednesday, March 18



The International Women's Day Committee holds open meetings for women every other Wednesday at University Settlement House, 23 Grange Rd (behind the AGO). For more information call 789-4541.

DEC presents **From a Different Perspective**, a weekly, half hour radio program on the developing world. Interview with David Abdullah of the Trinidad Oil Field Workers' Union about unbalanced development in the Caribbean. CJRT (91.1) at 6:30 p.m.

Mariposa Mainland presents folk music in a pub atmosphere every Wed. at 8:30 p.m. Tonight's singers are Eric Fransdend and Pierre Bensusan. Admission \$4. For more information call Harbourfront at 363-4009.

Racism and Discrimination: A Case Study of Toronto. Meeting of the Development Education Subcommittee of CUSO, International Student Centre, 33 St. George St. from 2-5 p.m. For more information call 978-4022.

Four NFB films at Harbourfront to commemorate the International Year of the Disabled. For details see March 16.

The Festival of New Cinema is showing two films by Hungary's Marta Mészáros - **Nine Months** at 7:30 and **Women** at 9:30 at the Festival Cinema (Yonge at Charles). Admission \$4.50 each.

Denys Arcand's **On est au coton** in the OISE Auditorium, 252 Bloor St. W. at 7 p.m.

The Team by David Williamsor opens at the Toronto Free Theatre, 26 Berkeley St. tonight at 7:30 p.m. Tuesday - Friday at 8:30. Saturday at 5 & 9 p.m. Sunday matinee at 2:30 p.m. is 'pay what you can.'

The Funnel Experimental Film Theatre, 507 King St. E. is screening **Rien que les heures** (Calvacanti/1926) and **Rain** (Jorges Ivens/1929) at 8 p.m. Admission free.

Kronstadt 1921-1981 A public meeting to commemorate the 60th anniversary of the suppression of the Kronstadt Commune. Sponsored by the Anarchist Communist Federation (Toronto). The Debates Room at Hart House on the UofT campus at 7:30 p.m. Free admission.

Thursday, March 19

Denys Arcand's **Réjeanne Padovani** (subtitled) in Rm 161, University College at 12 a.m. **Quebec - Duplessis and After** in Rm 140, University College at 5 p.m.

Dance Canada Dance. Toronto's City Ballet Company performs until March 22 at Harbourfront at 8:30 p.m. Admission \$6. Student and seniors \$5. For reservations call 869-8412 after 1 p.m.

The Festival of New Cinema is showing **Magicians of the Silver Screen** (Menzel/Czechoslovakia) at the Festival Cinema at 7:30 & 9:30 p.m. Admission \$4.50

Denys Arcand's **Gina** (subtitled) in the OISE Auditorium, 252 Bloor St. W. at 7 p.m. Film will be reshown on the 20th in Rm 140, University College at 2 p.m.

Der Konsequenz (Wolfgang Petersen/1977) elaborates the chronology and outcome of a five-year love affair between a mature actor and a younger man. Art Gallery of Ontario Lecture Hall at 6:30 p.m. Admission free. Collect tickets from Information Desk after 5:30 p.m.

The Law Union is presenting **5 Survival Seminars for Activists** at the International Student Centre, 33 St. George St. at 8 p.m. Admission \$2. Tonight's seminar is **Meeting the Police**. For more information call the Law Union of Ontario at 368-6974.

Michael Snow's 3 hour epic **La Région Centrale** (1971) is being shown at the Funnel, 507 King St. E. at 8 p.m. as part of a retrospective of his work. Admission \$2.

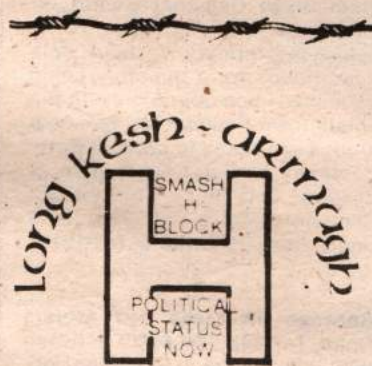
Word is Out (Mariposa Film Group 1978). Twenty-six men and women from across the U.S. talk about being gay. Art Gallery of Ontario Lecture Hall at 8:30 p.m. Admission free. Collect tickets from information desk after 5:30

Friday, March 20

Staying Out to Dance. Susan Cash and friends perform at 8 p.m. at Harbourfront. Adults \$4. Students & seniors \$3. Ends March 22. For reservations call 869-8412.

The Festival of New Cinema is showing **Pleasure at Her Majesty's** (Graef/U.K.) at 7:30 & 9:30 p.m. at the Festival Cinema (Yonge at Charles) Admission \$4.50

Celebration/Investigation, a 3-day symposium of NFB films at the West Hall, University College, U of T. Tonight at 8 p.m., **Democracy: Myth, Image and Reality - The Rise and Fall of John Grierson**. Reception will follow.



The Irish Prisoner of War Committee is sponsoring a meeting on the Hunger Strike. Speaker is Patrick Malone, organiser for Sinn Féin. Faculty of Education, 371 Bloor St. W. at 8 p.m.

Holly Near with Adrienne Torf in concert at Convocation Hall, Univ. of Toronto at 8 p.m. Tickets \$7 at the door. Advance tickets \$6 available at Toronto Women's Bookstore, Glad Day Books and SAC Office, U of T. The concert will be interpreted for the hearing impaired. Childcare provided.

Saturday, March 21

Women's Anti-Nuke Educational. Organized by **Women for Survival**. Featuring Dr. Rosalie Bertell, 1-5 p.m., Sidney Smith Bldg. U of T. Knowledge is power. Women only please. Childcare provided.

City Ballet presents the story of **Peter and the Wolf** at 2:30 at Harbourfront. Adults \$2.50, children \$1.50. Show is repeated on Sunday at 2:30 & 4 p.m. For reservations call 869-8412 after 1 p.m.

KALEIDOSCOPE. Kids can bring old postcards and maps to make flags and glittery dance costumes. Saturday and Sunday at Harbourfront from 11:30-5 p.m. Admission free. York Quay Centre.

The Friendship Fable by Theatre Direct at Harbourfront today & tomorrow at 3 p.m. Adults \$2.50, children \$1.50. Also March 24, 25, 26, & 27 at 1:30 and 3:00 p.m. For reservations call 869-8412 after 1 p.m.

Celebration/Investigation. Speakers will discuss Democracy and Censorship from 9:30-12 a.m., and Women and the NFB from 2-4:30 p.m. West Hall, University College, U of T.

Fundraising Dance for The Committee of Solidarity with the People of El Salvador (Toronto) at Scadding Court Community Centre. 7 p.m.

Women for Survival Education Day, 1-5 p.m. at the Sidney Smith Bldg. UofT. Rosalie Bertell speaking. \$2 donation.

Sunday, March 22

The Reel to Real Film Festival is showing **The Dispossessed, Generations of Resistance** and **Nelson Mandela** at the Festival Cinema (Yonge at Charles) at 1:30 p.m. Admission \$3.50



Jim Galloway's Metro Stompers provide traditional jazz from 7:30-10 p.m. at Harbourfront, York Quay Centre.

Celebration/Investigation. Speakers will discuss Feature Film-making and the NFB from 9:30-12 a.m. and the Future of the NFB from 2-4:30 p.m. West Hall, University College, U of T.

A Co-ops Conference is being held to discuss common problems and the role of the Co-op Union of Canada. Neill Wycik Co-op College, 96 Gerrard St. E. from 10 a.m. to 5 p.m. For more info call 595-5221.

Rock Against Racism (RAR) is holding a founding meeting at the University Settlement House, 23 Grange Rd (behind the AGO) at 1:30 p.m. For membership, buttons and more info call 362-1665 or 463-0649 (evenings).

Florence Artists Group. An exhibition of contemporary figurative art by members of the **Florence Artists Group**, a group of former OCA students who have studied in Florence. Closes today in the Community Gallery, 9 a.m. to 9 p.m.

Monday, March 23

The editors of **Poetry Canada Review** read at the China Court Cafe, 210 Spadina Ave. Admission is free but seating is limited. For details call 366-2593. Three NFB sport films at Harbourfront see details on March 16.

South Cayuga: An Environmental Assessment A round table discussion of the government decision. Ecology House, 12 Madison Ave. at 7:30 p.m. Admission free. For details call 967-0577.

Tuesday, March 24

Tonight the OFT film is **Summer Soldiers** one of the few Japanese films which attempts to deal with Japan's position with respect to the Vietnam War. For more information see March 17.

Love, Honoured and Bruised and Pretend You're Wearing a Banner, two NFB films by Gayle Singer who will introduce her films. For details see March 16.

The West End Parents Daycare Centre are screening **Salt of the Earth** at Ossington Public School, 380 Ossington Public School, 380 Ossington at 7:30 p.m. Admission \$2.

Wednesday, March 25:

Mariposa Mainland: Folk/Blues singer **Taj Mahal** performs two evening shows at Harbourfront. Show times and other special guests to be announced. \$8. Reservations 869-8412 after 1 p.m. York Quay Centre.

Le Canot and Extraits de la veillée des veillées, two NFB films about Quebec by Bernard Gosselin who will introduce his films. For more details see March 16.

An Evening For Working Women presenting fashion, fitness, finance and theatre at the YWCA North Program Centre, 2532 Yonge St. from 7:30 to 10 p.m. For further info phone 487-7151. Admission free.

DEC presents **From a Different Perspective**. A weekly, half hour radio program on the developing world. Interview with Bishop Jabez Bryce of Tonga who talks about "the other side of paradise", plus a report on the December 1980 elections in Guyana. CJRT (91.1) at 6:30 p.m.

The Funnel, 507 King St. E. is screening **Sunday in Peking** (Mark-er/1950's) and **A Happy Mother's Day** (Leacock/1963) at 8 p.m. Admission is free.



The Committee of Solidarity with the People of El Salvador is holding an educational meeting at OISE, 252 Bloor St. W., Rm 202 at 7:30 p.m.

Thursday, March 26

Tonight's OFT film is **The Far Road**, a landmark in Japanese cinema. An account of railway workers' fight for human dignity, it was the first feature film planned, produced, directed and starred-in by a woman, Sachiko Hidari. For more details see March 17.

Michael Snow's 4 1/2 hour film **Rameau's Nephew** by Diderot (1974) is being shown at the Funnel, 507 King St. E. at 8 p.m. as part of a retrospective of his work. Admission \$2.

El Salvador, the New Vietnam? The El Salvador Solidarity Committee is showing this new film at OISE, 252 Bloor St. W., Rm. 252 at 7:30 p.m.



Friday, March 27

A Peaceful Settlement? A public meeting with Ben Gurirab, SWAPO representative at the U.N. to discuss the situation in Namibia. Trinity United Church, 427 Bloor St. W. at 8 p.m. For information call TCLSAC at 967-5562.

Viewpoint. An exhibition by 29 Ontario artists opens at the Contemporary Art Gallery at Harbourfront and runs till April 26.

Karen Smylie: Photographs of people in uniforms today through April 26 at Harbourfront's Photography Gallery, York Quay Centre.

Once a month **The Funnel**, 507 King St. E. invites the public to bring its 8mm, Super 8, 16mm films or 3/4" videotapes for public viewing at 8 p.m. Admission is \$2 or free if you bring a film.

Fifties and Sixties Sock Hop at 519 Church Street Community Centre to raise funds for Neighbourhood Information Post. Doors open at 8:30 p.m.

Saturday, March 28

Axe-Tree Coffee House presents an evening of poetry and music. Church of the Holy Trinity. Reading by west coast poets **Mona Fertig** and **Cathy Ford** with cellist **Michael Josefaki**. House musician **Peter Acker**. For more information call 222-4690.

Kaleidoscope. Program for kids includes planting seeds, making paper flowers and a spring collage. Today and tomorrow at Harbourfront's York Quay Centre, 11:30 a.m. to 5 p.m. Free.

Tonight's OFT film is **Pigs and Battleships**, a hard but humorous look at life in the poor districts around a U.S. Navy base in Japan. For more details see March 17.

The Health Hazards of Office and Clerical Work. A workshop sponsored by Organized Working Women and Humber College to discuss work hazards and your rights under Bill 70. OISE, 252 Bloor St. W., Room N401 from 8:30 a.m. to 4 p.m. For more information call 447-7462.

El Salvador Ecumenical Service of Prayer and Reflection to remember the life and death of Archbishop Oscar Romero and the current suffering of the people of El Salvador. Eastminster United Church, 310 Danforth Ave. (1 block west of Chester) at 7 p.m.

Sunday, March 29

Traditional Tastes: An afternoon of Hungarian folk songs and dances provided by **Fekete**. Föld accompany Hungarian dishes at Harbourfront. See folk costumes, hear violin, viola and cello. 2:30 p.m. Free. Information 364-5665. York Quay Centre.

The Climax Jazz Band is at the Harbourfront tonight from 7:30 p.m. Admission is free.

The Reel to Real Film Festival is showing **John Heartfield** and **Rape** at the Festival Cinema (Yonge at Charles) at 1:30 p.m. Admission \$3.50.

Monday, March 30

Women's Anti-Nuclear Occupation and Demonstration at the Ontario Hydro Building, College and University, 12 noon. Occupiers must participate in a non-violence training session prior to the action. Childcare provided on request. For further information: Women for Survival, 427 Bloor St. W., 968-3218.

Working People in the Movies. Between now and June 22, the Labour Film Education Committee will show 20 films about working class life in Canada and the U.S. All screenings will be on Monday night at 7:30 p.m., most of them at the Rex Theatre, 635 Danforth Ave. Adults \$3, students \$1. Series tickets cost \$12, students \$5. Tonight's film is the Canadian classic **Goin' Down the Road**.

Malka Gilsor will introduce her NFB film **The Last Days of Living** at Harbourfront. See March 16 for details.

Get Fit. The YWCA Fitness and Swim Classes start a 10-week Spring Term on March 30. Phone the YWCA Fitness Dept. for more information at 487-7151.

Tuesday, March 31

Robert Duncan's fine NFB film **W.O. Mitchell — Novelist in Hiding** is being shown at Harbourfront. Mitchell will also be at the screening. For more details see March 16.

Wednesday, April 1

Employment and the Metro Toronto Economy. A public forum to discuss how technology will affect future employment. St. Lawrence Town Hall at 8 p.m. Admission free.

The Winslow Boy by Terence Rattigan opens tonight at the St. Lawrence Centre, 27 Front St. E. Mon.-Sat. at 8 p.m. Wed. at 1:30, Sat at 2 p.m. Tickets \$5-\$14. Ends April 18.

All for Love, a Restoration play by John Dryden at Studio Theatre, Glenn Morris St., April 1-4 and 8-11 at 8 p.m. Admission \$1. Tickets at Hart House Theatre Box Office after March 23, 1-5 p.m. For reservations call 978-8668.

Thursday, April 2

Survival Seminars for Activists by the Law Union. Tonights seminar is **Fighting Back — Your Organization and Yours**. For details see March 19.

Ten Lost Years, a play about the Great Depression opens tonight at Toronto Workshop Productions Theatre, 12 Alexander St. Tues-Sat at 8:30 p.m., Sat & Sun. at 2:30 p.m. For tickets and prices phone 925-8640.

Saturday, April 4

Gays and Lesbians Against the Right Everywhere (GLARE) are holding a discussion about the right wing, violence against women and gays, racism and the police at 519 Church St. at 12 noon. Works and entertainment by lesbian and gay artists, plus a tart and bake sale.

Canadians Concerned About Southern Africa Spring Thaw Dance. 8 p.m. at 519 Church St. D.J. and refreshments. Tickets \$7, \$4 for students, unemployed. Includes curry dinner.



Buenas Dias Companeras, a Cuban-Canadian film which traces the impact of the Cuban revolution on the lives of 4 women, is being shown by the Socialist Forum at 3045 Dundas St. W. at 8 p.m. Speaker is Mary Ellen Marus who has just returned from Nicaragua and Cuba. Donation \$2. For more info call 766-2730.

Sunday, April 5

The Reel to Real Film Festival is showing **Crow Dog**, **Dene Nation** and **Grassy Narrows** at the Festival Cinema (Yonge at Charles) at 1:30 p.m. Admission \$3.50.

The Silverleaf Jazz Band is at the Harbourfront Jazz Club tonight at 7:30 p.m. Admission free.

The Tool of the Trades Show at the York Farmers Market, 7509 Yonge St., Thornhill. An opportunity to view and buy antique tools. From 10 a.m. to 4 p.m., admission \$2. For further info phone 279-1803 or 655-3723.

Tuesday, April 7

New York poet **Fielding Dawson** reads from his latest book at the regular Tuesday night literary event at Harbourfront at 8:30 p.m. Admission free.

Wednesday, April 8

Genetics in the Classroom. A public forum to discuss genetics and educational success. Guest speaker is geneticist David Suzuki. St. Lawrence Town Hall at 8 p.m. Admission free.

Thursday, April 9

Terminal City Dance, a contemporary dance troupe from Vancouver is at the Brigantine Room, Harbourfront for 3 nights at 8 p.m. Tickets are \$4.50 for adults and \$3.50 for students and seniors. For reservations call 869-8412 after 1 p.m.

Trebol Dark a musical spectacle by Stephen Freygood at Toronto Free Theatre, 26 Berkely St. until May 3. Show times Tues-Sat 8 p.m., Wed. 1:30 p.m. Sat. 4 p.m., Sun. 2:30 p.m. Tickets are \$6.50 and \$8.50. Sunday is pay what you can. Box office 979-3006.

Friday, April 10

The Circulo Culturale Carlo Levi, 9 Boon Ave. is showing the Russian film **Mother** by Pudovkin. The story is based on Gorky's famous novel. Admission is \$2 — For more info call 651-8681 or 622-6377.



Saturday, April 11

Making Contact — A Workshop for Men at 51 Bond St. from 9:30 a.m. to 4:30 p.m. Bring your own lunch. Registration \$3. For more info call 362-3000 or 653-7540.

Sunday, April 12

The Reel to Real Film Festival is showing **Northern Lights** at the Festival Cinema (Yonge at Charles) at 1:30 p.m. Admission \$3.50.

Jim McHaig's Maple Leaf Jazz Band is at the Harbourfront Jazz Club tonight at 7:30 p.m. Admission free.

Dick Gregory, the noted comedian political analyst and human rights activist will talk about Peace and War at Massey Hall, Shuter St. from 7:30-10:30 p.m. A reception will follow. Tickets \$4. Sponsored by the Youth Corps.

Monday, April 13

Today is the beginning of **Disarmament and Survival Week**. All week there will be leafletting and protest meetings at the Litton Industries plant in Rexdale which manufactures the navigational brain for the Cruise missile. On Friday there will be a march. For more details call Joe at 222-1294 or 368-3425.

Working People in the Movies is showing **Blue Collar** at the Rex Theatre, 635 Danforth Ave. at 7:30 p.m. For details see March 30.

Women's Survival are sponsoring a panel to discuss the social, political and economic effects of the nuclear mentality on women. 519 Church St. from 7:30-9:30. Admission \$2 or what you can afford. Entertainment by Marie-Lynn Hammond of Stringband. Daycare provided. Men welcome. To register or reserve daycare call 466-5415 or 534-3165.

Women's Survival is holding a workshop on women and war at 77 Charles St. W. from 1-4 p.m. Admission \$3 or what you can afford. Speakers from WAND (Women Against Nuclear Development.) Women only. To register or reserve daycare call 466-5415 or 534-3165.



Tuesday, April 14

Organic Gardening, Ecology House, 12 Madison Ave. presents a seminar on alternatives to chemical pesticides and fertilizers. Admission free. 7 p.m. For details call 967-0577.

Tony Curtis, winner of the Canada/Wales poetry prize shares the stage with British poet **Tom Pickard** tonight at 8:30 p.m. at the Harbourfront.

Wednesday, April 15

Nuclear Energy and Nuclear Arms. A public forum to discuss the dangerous links between the development of nuclear energy and nuclear arms. Guest speakers Ernie Regehr and Dr. Rosalie Bertell. St. Lawrence Town Hall at 8 p.m. Admission free.

Thursday, April 16

Survival Seminars for Activists by the Law Union. Tonights seminar is Gay Rights and the Police. For details see March 19.

Ina May Gaskin, author of **Spiritual Midwifery** will be speaking at the Quaker House at 60 Lowther Ave. on midwifery and women's rights. 7:30 pm.

Saturday, April 18

Jazz pianist **Ramsey Lewis** with special guest singer Ann Mortifee, at Massey Hall. For more info call 961-6676.

Sunday, April 19

The Reel to Real Film Festival is showing **The War At Home** at the Festival Theatre (Yonge at Charles) at 1:30 p.m. Admission \$3.50.

Harvey Silver and his band are at the Harbourfront Jazz Club tonight at 7:30 p.m. Admission free.

FUSE off to court

FUSE Magazine has postponed its Toronto screening of **Less Medium, More Message**, a twelve-hour survey of recent video documentaries from Canada, Britain and the U.S. The decision to postpone follows a dispute with the Ontario Board of Censors. The videotapes were to have been shown at Trinity Square Video, Toronto's community video access centre on March 9, 10 and 11. The tapes will now go directly to Vancouver and Halifax as planned.

On January 23, 1981, FUSE, a non-profit national cultural newsmagazine, wrote to Mary Brown, Director of the Ontario Board of Censors, informing the Board of the upcoming series. FUSE requested exemption from the Board's jurisdiction on the grounds that the material to be shown had been produced within specific working communities (women, labour, immigration, human rights) and was to be shown in Toronto to similar special-interest groups. (The Board has jurisdiction over public exhibitions.)

On March 6, three days before **Less Medium, More Message** was to be shown to invited members of Toronto's working communities, FUSE magazine was informed by Brown that the planned closed-circuit screening "constitutes a public exhibition," and therefore was under the Board's jurisdiction.

Clive Robertson, co-editor of FUSE says: "Due to the alarming and increasing role being played by the Ontario Board of Censors in the management of non-commercial cultural work, FUSE magazine has decided to take the Board of Censors to court. The decision to take defensive action follows the recent private bargains that the Board has made with various cultural groups in the city when harassment of the cultural community has reached the point of political embarrassment. We believe that the Ontario cultural community deserves a public ruling on legitimate exemptions that we hope would expedite amendments to the crude and heavy-handed Theatres Act."

Contributions to help offset legal expenses can be sent to **FUSE Trust Fund**, 31 Dupont St., Toronto, M5R 1V3, 928-9463.



We caught Big Bill Davis in an informal mood in this photo together with Davis candidate Susan Fish. They're admiring each other's prominently displayed "No More Shit—Gays Fight Back" stickers and chatting happily about all the great new energy and organizing on the Toronto left—What? Stop the press!

Sorry, our mistake. This is a photo of a downtown streetcar stop election ad, in which Sue and Dave are planning how they're going to "keep the promise of Ontario" together. Looks like somebody thinks Big Bill's so full of promise his eyes are turning brown.

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